

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

AGE is proverbially conservative. We may, however, have to revise this estimate; for, in the theological world at least, some of our old men are among the most progressive spirits of our time. Canon Sell, of Madras, is devoting his well-earned leisure to the writing of books designed to instruct the Indian clergy in the modern approach to the Bible. And another octogenarian, Canon J. M. WILSON, of Worcester, preached before the University of Cambridge on the 18th of May a sermon on *The Universities and the Presentation of the Faith To-day* (published at 1s. 6d. by the Cambridge University Press), which pleads in a very winsome way for a real reform in the presentation of the Christian faith, more particularly to elementary schools, and shows the contribution which the Universities may make towards this most desirable end.

Some men close the windows and doors of their minds, he tells us, to any new light and fresh air from heaven at about the age of twenty-four, and talk for the rest of their lives of principle and consistency. Canon WILSON is assuredly not among such. The highest consistency, he reminds us, is consistent and persistent growth.

Sixty-five years ago, when he took his degree, there was a practically universal belief in the verbal inerrancy of the Bible; now that has been almost

universally abandoned, and the view then held of miracles related in the Old Testament has been tacitly abandoned, while the view of New Testament miracles has been very seriously modified, as have also been the Transactional Theories of the Atonement. But has the presentation of the Christian faith to the young in our schools kept pace with this general advance of theological thought? That is the question.

Quite clearly, Canon WILSON reminds us, all is not well with Christendom. Never was the faith defended with more assiduity or ability, and seldom perhaps has the response of those outside the Church been so feeble. Neither the masses nor men of science seem to think that we of the Church deserve much attention. Why is this? It is, he thinks, in part because the ecclesiastical presentation of spiritual truth has been at fault. We have taught theology before ethics, and that a theology only reached by the Church after centuries. We are still too fond of beginning our Bible syllabuses for schools with the Creation, the Fall, and the Flood. What we need above all things is to revise our presentation of the Christian Faith, and in this task the Universities may render help of inestimable value.

Dr. WILSON, however, is a kindly critic, and he gladly admits that much good has been done;

much may be wrong, but all is not wrong. The recently published selections from the Bible for the use of children and schools, in which three of the most distinguished Cambridge scholars have co-operated, show that the Universities are fully alive to their obligations. And the Canon tells a delightful story of an interview he had with Dr. Pfeiderer in which that great scholar admitted that in the matter of welcoming the new light thrown by scholars upon the Bible, the English clergy were well in advance of the German clergy. Practically all the Divinity Professors at British Universities are themselves clergy: and they have carefully mediated approved results to their pupils. 'There is no other country,' Dr. Pfeiderer said, 'so happy in having such leaders: so continuous, so capable, so free, and so trusted.'

Still there is much room for improvement, and in two or three directions Canon WILSON points the way. His first suggestion is that Christianity should be taught as 'The Way.' That is what it was felt to be at first, and that is what it essentially and for ever is. It is a noble standard of active life, and presented thus, it will best conciliate and attract those that are without. Sir R. Baden-Powell, 'our greatest English Educationist,' has understood this to perfection.

Again, nothing should be taught which will later have to be unlearned—nothing, for example, which is inconsistent with God's later revelations to the world. In this connexion the Canon modestly ventures the interesting suggestion that our children 'should not read the stories of Genesis and Exodus, and Old Testament history, till they can read them with as little harm as we read about Jupiter and Juno and the stories in Homer,' and to these he later refers as 'crude beginnings.' Here we take leave to differ from the Canon. There are certainly episodes in the Book of Judges—*there* are the really 'crude beginnings'—with which we should not wish to acquaint our children prematurely, and tempers which in no case we should wish to see them emulate. But if the critics are right, there is

much in the Book of Genesis which is far enough from the period of 'crude beginnings,' and surely even the youngest child would be not only delighted with, but helped by, the exquisite story of Joseph.

We are quite in agreement, of course, with Dr. WILSON's essential contention, that we must not retain in our own minds or form in the minds of our children, 'mental images' of God which are unworthy of the truly Christian thought of Him. Very excellent and aptly put is the suggestion that, in all good teaching, the miracle of Pentecost must be repeated, and that the clergy must so speak that every one shall hear their message 'in his own tongue wherein he was born.' They must cultivate understanding sympathy with the younger generation, with their thought and with their speech—a generation which has surely 'earned our reverence and love and trust.' So will the prophecy of Malachi be fulfilled, and the hearts of the children be turned to the fathers.

A lecture on *The Pilgrim's Progress* delivered at the Royal Institution of Great Britain by Professor J. W. MACKAIL may seem to some to be little short of a portent. Yet Professor MACKAIL is but following in the footsteps of Macaulay and Froude, and more recently of Mark Rutherford and Sir Charles Firth. He believes that if *The Pilgrim's Progress* is 'less largely read now than it once was, this is a temporary obscuration, in which, from time to time, all classics share.' To dissipate the obscuration he delivered his lecture, which is now published by Messrs. Longmans (3s. net).

He defines a classic as 'any product of literature or art to which we find ourselves continually returning, and which we continually find on returning to it even greater than we had realised.' The claim of *The Pilgrim's Progress* to possess this quality hardly needs vindication. Returning to it Professor MACKAIL finds it greater than ever. 'The first thing perhaps to notice is the author's

certainty of touch, the completeness with which he has his mechanism in hand. The really accomplished artist may be known by the way in which he begins. The first half-dozen lines of *The Pilgrim's Progress* give an example of a perfect beginning. In these few words, as in a few strokes by some master of etching, the atmosphere is made, the movement is launched, the effect is got for the whole narrative.'

'But even more remarkable is the skill with which he brings it to an end.' When the pilgrims went in at the Gate, 'then I heard in my Dream that all the bells in the City rang again for joy.' 'This by itself would be a fine conclusion, and perhaps almost any one else, even were he possessed of narrative instinct and dramatic power of a high degree, would have stopped here. But Bunyan with a more subtle and accomplished art goes on.' He has a glimpse through the Gates of the glories of the City. 'And after that, they shut up the Gates: which when I had seen, I wished myself among them.' 'Notice,' says Professor Mackail, 'the beautiful cadence of these last words. They give the quiet ending which was insisted upon by Greek art, and which is so conspicuous in Milton at the close both of the *Paradise Lost* and of the *Samson*.'

'But even this is not all, for to Bunyan art is not everything, art indeed is nothing. He is an artist only because he cannot help being one. He has had, throughout, the sense of his message resting on him heavily, and the sort of happy ending which would suit comedy or romance will not satisfy him here. And so by instinctive force of genius he triumphantly transgresses all rules, and knits up his work, before letting it go, with the most tremendous passage in the whole book.' This is the passage which tells of the rejection of Ignorance, a passage often criticized from the literary and artistic standpoint, but of which Professor MACKAIL says, 'Alike for substance and for style this cannot be surpassed in his, or indeed in any, writing.'

The lecturer discourses charmingly on Bunyan's extraordinary power of characterization, his sensitiveness to nature and power as a landscapist, the largeness of his dramatic sympathy, his humour, and the like. But, he concludes, 'Bunyan was more than an artist; and *The Pilgrim's Progress* is more than a work of art. The "similitude of a dream" is also the clear vision of one who had probed life to its depths. It is the statement of and the appeal to truths which, under whatever form they may be expressed from one age to another, are unchangeable: that there is but one way; that the difference between right and wrong, between good and evil, is fundamental; that the laws of God are inflexible and inevitable; that ignorance, so far from being a venial error, still less a flaunted merit, is a vice and a sin, the root of all other sins and vices. Implicit on every page is the doctrine formally laid down a generation later by Bishop Butler: "Things are what they are, and their consequences will be what they will be; why then should we seek to be deceived?" That is a truth which, simple as it seems, has continually to be restated.'

The two subjects that are responsible for the production of more books than any others at the present time are the Newer Psychology and its applications and the religious training of youth. It is a good thing that there should be much writing about the latter subject because of its vital importance. If a new world is to be evolved after the confusions of our time it will have to be done by those who are now children in our schools. And if it be true that only the Christian religion has the inspiration necessary for this great achievement, then these children must be trained in the Christian faith.

How is this to be done? This is the question that is agitating so many minds. And it is because this question is urgent that religious education is becoming so acute and so widely discussed a problem. It is a problem to which the best

brains in the churches should be directed. It is more important than half the matters that are so keenly debated in Church Assemblies. It is more important than finance or union or questions of administration. It is *the* question of the day.

Two books have just appeared dealing with various aspects of this subject. One is called *Winning the Children for Christ*, and is edited by 'Two University Men' (Thomson and Cowan; 4s. 6d. net). It has chapters on 'The Mind of the Child,' on 'The Formative Years of Life,' on 'The Normal Religious Development of Childhood,' on 'The Church and the Child,' 'Child Conversion,' and on practical points like the conduct of children's meetings. It is an excellent book of its kind with specially good chapters by Professor MACKENZIE on 'The Formative Years,' and by the late Rev. W. D. MILLER on 'The Sunday School Teacher as Evangelist.'

The other book is on *The Sunday School in the Modern World*, edited by Mr. D. P. Thomson, M.A., Mr. J. Kelly, and Mr. C. Bonner (James Clarke; 6s. net). It is partly historical but mainly concerned with practical matters, and no side of Sunday School life and activity is left unnoticed. Among the writers are Principal GARVIE, Principal CLOW, Dr. THISTELTON MARK, Mr. E. H. HAYES, and Mr. G. H. ARCHIBALD, names which are associated with the most recent advances in this department. It is needless to say that on every point of importance there is a great deal of wise guidance.

On every point except one. It does not yet seem to be realized sufficiently that the really vital stage of religious education is the period just after Sunday School age. The problem of all others to which the Churches should devote their most careful attention is, what is to be done with young people between fourteen and eighteen years of age. The Sunday School is important. Nothing too strong could be said of its importance and the need of making it efficient, were it only as a preparation for these critical later years.

We read a great deal of the influence and characteristics of the adolescent period; but very little that is definite about how the Church can successfully retain the adolescent. The importance of this question from the Church point of view is that this is the age at which the drift from the Church takes place. There is no doubt at all that the churches all over the land are losing great numbers of those who were trained in their Sunday Schools. If all Sunday School scholars were kept by the Church the problem of the outsider would soon solve itself. It is the continuous drift from the Church between fourteen and eighteen that recruits the ranks of the non-churchgoing masses.

What is the reason of the drift? Why does the Church fail to retain many who have been under its instruction? Writers of these volumes would no doubt say it is because of the defects of the Sunday School. But that is only partially true. If the Sunday School were perfect as an organization the drift would still go on, though in diminished strength, in the absence of measures to prevent it.

What, then, can be done to meet this situation? This vital question is discussed by Principal CAVE in the second of the volumes referred to above. But his contribution is disappointing. He is, he says, purposely vague. But that is what no one ought to be on such a point who has anything of real value to utter. This is the only contribution in these books to this, the greatest of all questions affecting the future of the Churches, and there is little or nothing in it to help.

The very title of Principal CAVE's chapter shows how this problem is so often misconceived: 'The Transition to Bible Class and Church Membership.' It is apparently assumed that there must be a gap between the Sunday School and the Bible Class, and that the only question to be answered is, how to fill this gap. The problem will never be solved until the Churches realize that there ought to be no gap, that there should be no 'transition,' that

the years succeeding the Sunday School are the years for the Bible Class. It will be sufficient at present to leave the matter with this definite challenge. We shall return to it again, in order to develop this positive and constructive point.

A worthy Christian gentleman was recently heard to say that he had never had any difficulty with the Fourth commandment—not at least with that part of it which enjoins that ‘on the seventh day thou shalt not do any work’: his difficulty lay rather in the other demand, ‘six days shalt thou labour, and do all thy work.’ We imagine that this man is not alone, but that he is one of a large and goodly company. Whether man be naturally a lazy animal or not, most of us turn our aspiration more readily towards rest than towards work.

Time was—and not so very long ago—when not only men but even little children were compelled to work for more than twelve hours in the day. Those times are gone—let us hope, for ever. The working day has been gradually reduced. It has been ten hours, eight hours, in some trades seven hours, and there are those who hope to live to see it six hours or even less: a very laudable hope indeed, if the ampler leisure would be used for the more generous cultivation of the things of the spirit than is possible with long hours of manual toil.

But, whatever be our hopes of leisure, there comes to all of us the searching question of Jesus, ‘Are there not twelve hours in the day?’ Like everything that Jesus said, this is an arresting word. It is short, it is simple, but it cuts to the very root of things. There *are* twelve hours in every day, and into every one of them we are inevitably putting some kind of quality. We may use them, we may abuse them; but whatever we may do with them, they are there, and they carry away with them the record of good done or left undone. They can never leave us quite as they find us,

When at the end of the day we look it over—if it ever occurs to us to do so obvious, yet so important, a thing—we shall often be smitten with surprise to note how little we have to show for the hours that have sped away from us for ever. Are there twelve hours in any day, are there six, is there always even one, of brave work or patient fidelity, of loyal service or strenuous endeavour, of resolute purpose or honest battle? Often we could not tell at all what we have done with the hours, or what the hours have done for us. They have come, and they have gone, and that is all.

But that is not all. For if the opportunity they brought us was not marked by some real growth, some fresh insight, some new knowledge, some pettiness combated, some nobleness achieved, then our personality is just so much the poorer—it may be to an imperceptible degree, but accumulated hours of intellectual indolence and moral flabbiness will end by revealing us to ourselves some day as cynical or stunted caricatures of the thing that God designed us to be. The price of neglect has to be paid to the uttermost farthing, and it is paid in the impoverishment of our own personality and no less of the world, through our depriving it of the full measure of service which it was at once our glory and our privilege to render.

The tragedy of many a life is, that time is not felt to be a trust: it is not seen to be the stage on which issues of eternal moment are wrought out. Every hour is bearing us inexorably on nearer to the night, when no man can work: are they bringing us nearer to God, or to the outer darkness where there is weeping? Do the days leave us better or only older? Are we drifting, or marching with our faces steadfastly set towards the Holy City?

‘’Tis the measure of a man,’ said Emerson, ‘his apprehension of a day.’ ‘He only is rich who owns the day. The days are ever divine as to the first Aryans. They come and go like muffled and veiled figures, sent from a distant friendly

party; but they say nothing; and if we do not use the gifts they bring, they carry them as silently away.' How little does he understand of 'life who can ever say that time hangs heavy on his hands. No man can have more time than he needs; the longest life is not too long for the rich and solemn tasks that are laid on every one. Nor is any man's day too short; for has not God put twelve hours into it? and only for those twelve hours, though indeed for them all, will He call him to judgment?

When Jesus used these words, 'Are there not

twelve hours in the day?' He meant, as the context shows, that one may walk through his allotted span, whatever it be, without stumbling, if only he keep walking in the light—the light of God's will. The efficiency of a life does not depend upon the number of its hours, but on its fidelity to the Divine purpose. The noblest life this world has ever seen was not a long one, but it was complete, 'finished,' as no other life has ever been. So, in the beautiful words of Martineau, 'may we walk, while it is yet day, in the steps of Him who, with fewest hours, finished Thy divinest work.'

The Modern Minister: His Responsibility and Equipment.¹

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I SHALL begin by making a dogmatic statement, which yet I believe to be historically true. It is this: that never in all the Church's history has the opportunity of the Church, and in particular of the Christian minister, been so great as it is to-day. And it is the preliminary consideration of this present unparalleled opportunity of the Church that will be the best avenue to the realization at once of the *responsibility* of the modern minister and of the nature of the *equipment* required if this responsibility is to be fulfilled.

I.

This post-war world is a world rent with antagonisms and suspicions, with distrust and hatreds, with jealousies and resentments. And what is true of the international situation is no less true of life within the several nations. In social and economic and industrial relationships we see the same spirit of antagonism and suspicion and distrust manifesting itself—classes and interests divided against each other through the dominance

of the same principle of life-for-self and the selfish will-to-gain-and-possess, which is a disruptive and disintegrating principle in every relationship of life.

And yet amid all this confusion and discord and strife there is, surely by God's over-ruling providence, a widespread and growing wistfulness and expectancy Christ-wards and God-wards, an ever-widening and deepening recognition that the only hope of the world and of the coming of peace, in inter-national and intra-national relationships alike, lies in the making of the spirit and mind of Jesus Christ dominant and regnant in the life of the world. Sixty years ago and more John Stuart Mill wrote that 'the political and economic struggles of society are in the last analysis religious or spiritual struggles, and their sole solution the spirit and principles of Jesus Christ.' And the truth of that statement is being acknowledged to-day as never before and reiterated with growing emphasis, not merely by leaders of the Church, but—what is much more significant—even more insistently by leaders of the political, industrial, and financial interests of our own and other lands. Men like Lord Hugh Cecil, speaking in support of the League

¹ An address delivered at the Annual Meeting of the Alliance of the Reformed Churches (American Section) held in Toronto.

of Nations, saying that 'before the League can accomplish our hopes and make an end of war, the nations must undergo a conversion of heart, through a shifting of the centre of their allegiance from mere nationality to something wider and deeper, even a supernatural patriotism,' a patriotism, *i.e.*, in which the interests of every nation are considered in relation to God's purposes for the whole family of mankind. Men like Roger W. Babson, the American financial expert, saying that 'the chief thing in business is not machinery, nor materials, nor markets, but *men and relations between men*,' and because of this 'the solving of the labour problem is fundamentally a question of religion.' 'When both employer and wage-earner,' he writes, 'believe that we are here in the world to *give* rather than to *get*, to serve rather than to be served, the labour problem will be solved, but not till then.' And to quote but one more testimony, and that probably the most striking of all, that of the Prime Ministers of the Commonwealth of Nations, saying, in a New Year message to the Empire, that 'the coming of a new spirit of brotherhood and goodwill among men and nations, on which the hope of peace rests, depends on spiritual forces, and primarily on a new recognition of the fundamental spiritual fact of the Fatherhood of God.'

What is all this but the recognition on the part of leaders of the world's interests themselves—and a recognition on a wider scale than ever before in history—that the whole future of civilization depends on putting Christ and the principles of Christ in the very midst of the world's life; the recognition that Christianity is nothing less than a very 'mortal necessity' of the nations, and a clarion call to the Christian Church from those outside to realize her high calling and to consider that she with her gospel of brotherhood and goodwill, and this a brotherhood and goodwill rooted and grounded in and springing from the more fundamental fact of the Fatherhood of God, is the great international agency for the bringing in of a new world. It is for the Christian minister to interpret this wistful expectancy Christ-wards and God-wards, and to show that in the very nature of the case, not accidentally or arbitrarily, but necessarily and essentially, the message with which the Church as the Body of Christ is entrusted for its proclamation and ratification in life, is the only sufficient basis and adequate motive-force for

the realization of a new era of peace and goodwill in the world.

II.

Now for the right fulfilment by the modern minister of this great opportunity and responsibility of proclaiming and interpreting the message and the mission of the Christian Church to the world to-day there are, it seems to me, two great elemental requirements. *First*, a vitalizing realization of the wonder of the message with which the Church is entrusted. And *second*, an intelligent and sympathetic understanding of the present-day conditions both intellectual and practical in relation to which this message is to be proclaimed.

First. A. A vitalizing realization of the Church's message—the message of the gospel of Jesus Christ.

In this conviction the fundamental need is that of the *recovery of proper New Testament emphases and values* in the proclamation and interpretation of the gospel. The Church for too long has tended to represent its message in terms of theological or ecclesiastical rather than of properly moral and spiritual values, with the result, as evidenced, *e.g.*, by the two Inter-Church War Commission Reports on the attitude of the youth of the country to the Church, the British Report published under the title of *The Army and Religion*, and the American Report under that of *Religion among American Men*, volumes which are of intense significance for the leaders of the Christian Church, that the gospel in the minds of men to-day has become identified too much with a set of dogmas or a form of ritual which seems to them to have no essential relationship to life, an identification, indeed, which tends to encourage a dualism or divorce between profession and practice, between creed and conduct.

According to the New Testament, however, what is of first and essential importance is not profession of belief in a certain number of doctrines or truths—that is *theology* rather than religion, and a man may profess intellectual or notional assent to certain truths or doctrines without his life being thereby necessarily changed. Neither is it the performance or observance of certain outward acts of worship—that is *ritual* rather than religion, and to identify religion with ritual is to externalize it and in the long run to make it but a burden as it had become with the Pharisees in Jesus' own day. What is of first and most essential importance is the *attitude of the life* to a Person, the attitude of surrender

and loyalty to a crucified but now risen living Lord and Saviour, issuing in a new way of living, a living not for self and self-interest, but for God and Christ and our fellow-men.

To recover and maintain this *New Testament* emphasis on moral and spiritual rather than on doctrinal or ecclesiastical values, and to recover it through a personal experimental rediscovery of the wonder of what God has done for us in Jesus Christ, in His life and death, and resurrection—whereby we are redeemed at an infinite cost—and redeemed in the sense, not only of being forgiven, but of being purchased for His possession and proprietorship, so that we are no longer our own but His, His to serve and His to glorify: this is a fundamental need of the present. It is needful, it seems to me, from a *twofold* point of view. *First*, from the point of view of the *revitalizing* of the Church itself. Some years ago, John R. Mott declared that to-day in the Church we are producing Christian activities and organizations faster than we are producing Christian thought and experience, and with disastrous results. Would I be wrong if I said that the root of this weakness, referred to by Mott, lies in the fact that in our religious life to-day we are living too much on tradition or hearsay, on a second-hand knowledge of spiritual facts, giving intellectual or notional assent to Christian truths and doctrines handed down to us from others without experimentally or experientially realizing the vital experience out of which they sprang? Like coins which have become worn and defaced through long usage in passing from hand to hand, so these traditional Christian doctrines and formulations of Christian truth have largely lost for men to-day their pristine glory and significance, and we have to recover that glory and significance through a fresh personal experience. And needful, *second*, from this point of view, of preserving in our thinking and preaching a right New Testament perspective between what is primary and what is secondary, between properly spiritual or religious convictions which are of the abiding essence of Christian faith and the intellectual or theological interpretations or formulations of these convictions which vary from age to age—in a word, between religion proper and theology. What we call Christian doctrine or theological doctrine is but the intellectual formulation or interpretation of vital religious convictions. It comes second, not first, and even lags behind the

properly religious experience. And the test of any theology is always the degree in which it conserves or does right by vital religious interests. This is what gives interest to theology and makes it an intensely live and vital thing—this relation to central religious convictions.

For example, to illustrate and thus more clearly to bring out my meaning on this latter point. The problem of central interest at present in theology is the problem of the interpretation of the Person of Jesus Christ—whether He is properly to be described as simply the highest and best of men, the summit spirit of humanity and highest interpreter of God and of the spiritual order of the world but yet only man, or, further, as the Son of God in a unique sense, God the Son incarnate, or as something between the two, more than man but less than God. Those of us who have been following the *Modern Churchman* controversy in the old country know how the Church of England at present is cleft on this matter. Now what I want to point out is, that the question at issue in this controversy is not a merely theological or speculative one. If that were all, the matter would be one largely of merely academic interest, and to that extent might be looked upon in large measure as Gibbon thought of a similar controversy in the early Church as a mere wearisome wrangle, a wrangle over the difference of only an iota. But in this, as in that earlier Christological controversy, vital religious interests are at stake in the alternative interpretations of Jesus Christ—issues which affect our whole view of redemption, our whole view indeed of God and the universe, so that under the different interpretations Christianity as a gospel assumes a different colour or aspect. For if Jesus Christ is not God incarnate, if He is not something more than the highest of human interpreters of God and the world, if He is not somehow intimately identified with the central principle or Power of the Universe, then we have the problem on our hands of explaining Christian experience, that experience of forgiveness and inward renewal which led Paul and many after him to say that in Jesus we have not one man more in human history but a very incarnation of God in some unique sense—that *God* was in Christ reconciling the world to Himself, so that in dealing with Jesus we are dealing with Almighty God. But further, we have to ask what ground or guarantee we have in that case for saying or

believing that in Jesus we have no partial and relative revelation of God which may some day be outgrown in the onward process of evolution, but the *final* revelation of God, the final disclosure of the heart of the Eternal whereby we know that Love, Father-love, is at the heart of the universe; so that in Him, as revealing to us the Father, we have the key to all lesser revelations of God in nature and history and providence, and can say with assurance that the Power at the heart of things is *Christ-like*. The very heart of the New Testament gospel is that we owe our redemption to an amazing act of Divine self-sacrifice, whereby God Himself has come in His Son right down into this sorrowing, sinning world, seeking His lost rebellious children; come not only into our human nature but into our human lot, sharing humanity's burdens and sorrows even to the burden and sorrow of sin, and with pierced hands drawing near to us and saying, 'Come unto me.' This is the gospel the wonder of which we find palpitating in the New Testament writings, and evoking the response of adoring gratitude and surrender—not the easy gospel that 'God's in His heaven, all's right with the world,' but rather that God has come from out His heaven because all was not well with the world.

A vitalizing realization of the message with which the Church is entrusted through a recovery of the spiritual convictions which are the abiding essence of the Christian gospel—such then, it seems to me, is the first great elemental requirement on the part of the modern minister.

B. And, *second*, these spiritual convictions, thus recovered and vitalized, have to be interpreted and expressed *in relation to present-day conditions of thought and life*, so as to be shown to be a vital gospel for the present.

This means there is needed on the part of the modern minister an intelligent and sympathetic understanding at once of the intellectual and of the practical conditions—social, industrial, economic, and international—of the age in which he lives.

First, the intellectual conditions.—One of the evidences of the finality of the Christian religion is that it is never left behind by the world's progress in truth, but in each age is able to adjust its intellectual expression or formulation to growing knowledge and advancing truth. And one of the most insistent needs of the present, from the point of view especially of the Church's making appeal

to the intelligent growing minds of the country, is to release vital religious truth from traditional theological formulations so far as these are *archaic* or *obsolete*, and express them in terms which are intelligible and meaningful to the living thought of to-day. Just as in former times it was the custom on the occasion of the accession of a new sovereign to call in the coins of his predecessor and remint them with the new king's effigy—the substance of the coins, the silver and the gold, remaining, but a new impress being put upon it—so to such a reminting of our Christian convictions are we called to-day. A 'new face,' as John Foster would say, has to be put on our intellectual expression of religious truth, for we cannot in this, the twentieth century, think in terms of sixteenth or seventeenth century thought. This is the only way, after all, to conserve Christian truth. The true conservatism is not that which is determined to live in the past, but that which determines to preserve the truth in the past for the present and the future. So we are true Christian conservatives only when we release the substance and essence of Christian truth from forms of thought and expression which have now been outgrown. This, it may be remarked in passing, is what makes theology a living science, a living energy of thought—that it always has to adapt its intellectual formulation of Christian truth to advancing thought and experience. For of systems of theology as of other man-made systems of thought it is true that:

Our little systems have their day;

They have their day and cease to be:

But the truth is God's and must endure. In the words of the Scottish Psalter:

His truth at all times firmly stood,

And shall from age to age endure.

Second, as to the *practical conditions* of the age in which we live. A pressing aspect of the Christian demand of the present is, as we saw, to interpret the message and mission of the Church in relation to present social, industrial, national, and international needs, with a view to showing that only in the application of the spirit and principles of Jesus to national and international relationships lies the hope of peace and goodwill. Statesmanship, education, force, by themselves have failed to maintain peace. Only Christ's way remains to be tried, and leaders of the political and international interests of the world themselves,

as we have seen, are appealing to the Church to exercise her distinctive and God-entrusted function and to call the world to His way. 'We had not the requisite religious force behind us,' said Lloyd George, referring to the failure of the Genoa Conference, 'and it is for the Christian Church to supply that.' 'We must look to the leaders of religion,' said the Premier of Japan to John R. Mott, 'for the carrying out by the different countries of the Washington Agreements.' To which testimonies may be added these significant words of Lord Haig, in addressing the students of St. Andrews University in Scotland shortly after the close of the War: 'No military preparedness, no political expedient, can guarantee the kind of peace on which the heart of the world is set. The Christian religion, backed by a united Christendom and a Church as daring and heroic on spiritual lines as the army has been on military lines, is the only hope of the world and of the solution of the great problems with which the world is faced.' Such is the new status of influence and prestige, even in international affairs, to which the modern minister is being called—to be indeed, as one has put it, 'the inner statesman of the new world.'

And if the modern minister is to respond aright to this call, and to play his proper and peculiar part in the bringing about of world-peace in the different relationships of life, he must not be content with the mere reiterating of general principles. He must give himself energetically to the re-thinking and re-enunciating of the great determining principles of the Mind of the Master, so as to show the inherent adequacy of these spiritual principles, if acted out and ratified in life, to calm the troubled waters of national and international affairs and bring in a new day of peace and ordered calm; the principles of the Fatherhood of God and of the consequent Brotherhood of man with the resulting recognition of the infinite worth of personality in men and nations 'never to be treated,' as Kant puts it, 'as a mere means but always an end in itself.' And in this connexion reference should be made to the importance of the restoration by recent scholarship to the central place in our Christian thinking of the New Testament idea of the Kingdom of God, according to which the end of religion is not the salvation of the individual in the narrow or self-regarding sense of securing some personal benefits here or hereafter—the individualistic conception of salvation as a kind of insurance

policy for the future life—but *the establishment of the Kingdom of God on earth*, which is the New Testament way of expressing the new world-order or era which will be effected through the bringing of all life—life in all its relationships—under the twin constraints of the Fatherhood of God and the brotherhood of man.

III.

Now there follows the answer to the question as to what should be the main elements in the *equipment* of the modern minister. I can only take time to indicate schematically or in outline what these in my judgment should be. What I should like to say on this matter may be summed up under three points.

First, there is needed on the part of the man who is to be properly equipped for his great work *a thorough preparatory intellectual training* in school and university. In no profession is the man of trained intellect more demanded—and never more demanded than at the present day—than in the work of the Christian ministry, which has to do with the deepest and highest and broadest things in life. And only in the most exceptional circumstances should a man be admitted into the ministry who has not had or who cannot have this thorough preparatory training in the great departments of a liberal education: through the study of *classical literature and history*, developing broad intellectual sympathies and acquiring the ability to appreciate and sympathize with the opinions and habits of thought of others; through the study of *languages and the sciences*, cultivating the exact and scientific habit of mind, the habit of stating facts with precision and of weighing evidence with impartiality; through the study of *philosophy*, appreciating the deep elemental questions of the human mind and spirit in all ages, and knowing something of the answers which the great masters of thought have given to the great problems of life and being. All these are with a view to realizing the claim of Christ to be the Truth of God and the universe, unto whom all truth in every sphere leads up, and the claim of theology therefore to be the 'queen of the sciences' because concerned with the highest and most inclusive truth.

And never has there been an age when the Christian ministry could make greater appeal to men as 'a calling than which,' in Butler's words,

'none is more suitable for a reasonable being'; for never has there been an age when Christianity could be more confidently presented to men as their reasonable service. The time is for ever past when faith can be represented as 'believing what ain't true' or what is contrary to reason. Sometimes in the past, through naturalistic scientific views on the one hand, and through obscurantist views of Biblical and Scriptural truth on the other, there has been a conflict between religion and science; and a scientific man if religious was religious only because he lived his life in water-tight compartments. And such a position involves an impossible division in the rational life, and is both philosophically and religiously impossible. Philosophically it is the heresy of 'double truth.' Religiously it is the blasphemy which suggests that intellectual suicide or death can be the condition of religious life. Religion, if it is to have the place in life that God meant it to have, must be shown to be our *rational* service, to 'fit into all the folds of our nature,' as Arthur Hallam put it, so that we can serve God with our minds as well as with our hearts and lives. For, after all, we cannot be *fractionally religious*. No man can be truly religious who is not able to serve God with all that is within him; and Thomas Carlyle gave the true picture of the ideal believer when he said of his father that 'he was religious with the consent of all his faculties.'

When we come, *second*, to the question of *theological training* proper and to the consideration of the details of a theological curriculum, the important thing is to maintain in our studies the proper relative emphases. The preparation required and provided must be determined by reference to the chief end in view, and inasmuch as the main *function* of the Christian minister is the preaching and proclamation of the gospel, his training must turn round the study of the *Scriptures*, in the original languages if possible, and of the gradual, progressive, developmental, redemptive Revelation there recorded and interpreted culminating in Jesus Christ, with a view to a thorough grasp of Scripture truth in its proper perspective and emphasis. To this end, and in helping to this intelligent grasp, *Apologetics* and the *Comparative Study of Religions* have an important place, the former in removing objections to Christian truth and showing that Christianity is the Truth as well as the Way and the Life; the latter in vindicating

by comparison and contrast the worth of Christianity and making good its claim to be the final and absolute religion. The study of *Church History* will reveal the nature and worth of the Christian religion, showing its true character through its results in history, as the true nature of a cause becomes apparent only in the effects. But all these disciplines should lead up to and culminate in a comprehensive articulated view of the system of Christian truth and doctrine as a whole, such a view as will enable a man in the light of the whole to see aright the worth of any particular part, and in the case of each partial truth to realize that it has the pressure and support of the whole system behind it. Hence the central importance of *Systematic Theology* in a theological curriculum, an importance from the point of view not merely of scholarship, but of practical efficiency in the ministry. *Great preaching, big preaching, massive preaching, converting and up-building preaching* is not doctrinally invertebrate preaching, but preaching which springs out of the soil of a great theology, of great religious beliefs and mighty affirmations held with intelligence and passionate conviction.

As regards the more practical side of the future minister's training, besides direction in the business of collecting material for preaching, and instruction as to how to handle it and to speak it forth so that men may hear, the importance of the study of *Sociology*, especially of the social applications of the principles of Jesus and of the root requirements of a more Christian social and industrial order, will at once be realized from what has already been said. The place, too, of religious education, of instruction in the principles and methods of teaching and of bringing Christian truth to bear upon the minds of young and old alike, the place of the study of psychology, especially in its practical applications in the field of psycho-therapeutics or 'mind-healing'—these are being increasingly stressed. And further, as the minister in modern days, especially in our great cities, finds himself the head of an elaborate and complicated organization, he should probably have some instruction during his College course in business methods, in the best principles of Church finance, and in the organizing of men and women. I do not wish to minimize these and such-like subsidiary studies; but what I do wish to emphasize is that, except in special cases for specialized purposes, these should

be held subordinate to the main end and aim of the minister's work, viz. the preaching and teaching of the gospel. And to-day there is a tendency, which has to be guarded against, to diffuse interest too widely till the minister becomes in effect the chore-boy of the community. There is an urgent call for the minister to concentrate on central things in the Church's work and mission and let matters of more circumferential importance devolve upon others, according to the Apostolic example: 'We will give ourselves continually to prayer and to the ministry of the word.'

And this brings me to the *last* point I wish to emphasize in this matter of the equipment or preparation for his work of the modern minister, viz. the need of a *practising realization of the central place and power of prayer in the Church's work*. The Church is a supernatural society, supernatural at once in its origin, in its basis, and in its manifestations; and because of this, work of the Church can be accomplished only through supernatural resources. It is God's work first of all, and we are but under-workers with Him. He is the great Master-Workman, therefore the central necessity of abiding with Him for His work. 'Apart from me, ye can do nothing.' To attempt to accomplish the Church's work by any other means, by reliance on methods, or on machinery, or on organization, or on natural gifts of speech or eloquence or address more than on prayer and prayerful dependence on God—this is materialism or naturalism in religion. And it is this abiding with God and consequent experimental acquaintance with the power of prayer that will be the best corrective of those tendencies in the 'new psychology' and kindred studies which are of a naturalistic or semi-naturalistic kind, and spring from a temporary obsession with scientific methods and principles—the tendency in particular to overlook or at least to minimize the supernatural element in religion.

With such a message and such a power, accordingly, it becomes the modern minister surely to address himself to his work with something of a high elation, the perplexities and difficulties of the present notwithstanding. The present world-situation recalls in some respects very strikingly the situation of the world into which Jesus Himself came. Principal D. S. Cairns¹ has reminded us of the memorable words in which the condition of

the Græco-Roman world of Jesus' day was described by the historian Mommsen in the closing page of his great *History*: 'The world was growing old, and not even Cæsar could make it young again.' Self-assertion and self-indulgence were the controlling principles of life. Wealth had accumulated at one extreme and poverty at the other, with all the ills of dispeace and discontent for the body, social and political, flowing from such contrasts. So that in Matthew Arnold's well-known words:

On that hard pagan world disgust
And secret loathing fell.

The highest thought of the time was expressed in the teaching of the Stoics. Yet, lofty as that teaching was, it was essentially pessimistic in spirit, being directed towards the schooling of men in endurance of the manifold evils of the time. Even among the Jews the dominant note, as we see from the Apocalyptic literature of the time, was one of pessimism and gloom for the world as a whole, their only hope being in a sudden catastrophic Divine intervention largely for narrow nationalistic purposes.

Into such a spiritually sad and weary age came Jesus with His revelation in word and life of the Fatherhood of God, and with His coming new springs of life and hope were unsealed. A new Christian optimism emerged in history. What Cæsar was unable to do, Jesus did. A 'new race' of men came into being possessed by a new energy of faith and hope and love, and in the New Testament we have the story of the way in which this new resurgent, energizing optimism spread over sea and land, 'kindling sad and weary men and women to joy and hope, abolishing enmities with love, lifting them out of sin into purity and peace.'²

And it is the teaching of the New Testament and of Jesus Himself, that there is nothing essential in the spiritual glory and splendour of the early days of the Church's history that may not recur, and that is not meant to recur, if we but surrender ourselves to the Power provided for us. 'The man who believes in God as we know Him in Christ,' it has been said, 'is ever on the verge of a new Apocalypse.' This is the experimental meaning of that great article of our Christian Creed: 'I believe in the Holy Spirit.'

'If she had the might as she has the right,' said Butler of Conscience, 'she would rule the world.'

¹ See *The Reasonableness of the Christian Faith*, 131.

² Cairns, *ibid.* 133.

The Church has the right and she has the might, for the Power that is hers is nothing less than the Omnipotent Power of God Himself. With such a persuasion and such a conviction those of us who have the privilege by grace of being, or of

looking forward to being, ministers of the gospel in these modern days, may well face the call of the present unspeakably great opportunity, 'expecting great things from God, and attempting great things for God.'

Literature.

RATIONAL MYSTICISM.

RATIONAL MYSTICISM, by Mr. William Kingsland (Allen & Unwin; 16s. net), is a very remarkable book. Regarding his purpose the writer says: 'I shall aim at presenting in the first place something of the substance and basis of a Rational Mysticism in what we already know as Science, Philosophy, and Religion; and in the second place I shall endeavour to set forth the root principles of Mysticism as found in all ages, and apart from the mere historical forms in which these principles have found expression.' The work is done in a singularly able and interesting way. The writer is a competent physicist, able to handle intelligently the mystery of ether and even the relativity of Einstein. His conclusion is that in modern scientific facts and concepts there is 'not merely a confirmation of some of the fundamental principles of a Rational Mysticism, but also the possibility of restating those principles in a more intelligible form.'

In the realm of philosophy the writer moves with equal ease and has much that is very suggestive to say in dealing with the relation of philosophy to religion and mysticism. No one can read these pages without receiving a fresh and wonderful impression of the unfathomable mystery of things and the infinite possibilities of life.

In his positive exposition of mysticism the writer draws mainly from Eastern religious philosophy, though he seeks to show the essential unity of the mystics of all ages and countries. Amid much that is profoundly true and beautiful, we confess to have been carried beyond our depths in the regions of cosmogony, and to have quite lost patience when the relation of the Absolute to the Cosmos is set forth in an intricate diagram of interlinked circles and triangles. The system expounded is an eclectic theosophy which professes

to give the esoteric doctrine of which all religions are more or less crude and exoteric forms. It is pantheistic in character. As the writer puts it, 'It calls up all sorts of theological bogies, not the least of which is the dreaded spectre of Pantheism, than which nothing is better calculated to send a cold shiver down the adiathermic spine of orthodoxy.' The individual is one with the Absolute; the Cosmos is the necessary and perfect manifestation of God. 'The syllogism may be stated thus:

God is Absolute Perfection.

God is the Universe in its Wholeness and Unity.
Therefore the Universe in its Wholeness is Absolute Perfection.'

'Even the Devil must be conceived of as perfect in his part and function in the Cosmos.' This means that sin is an illusion, and moral praise and blame irrelevant. 'In esoteric Christianity and in Mysticism, the active principle is the indwelling Divine Nature *in* which the greatest sinner as well as the greatest saint lives and moves and has his being.' The writer has many bitter things to say of churches and churchmen, but upon his own showing the most despicable ecclesiastic is an emanation of the Divine equally with the most rational mystic. He could not be at all unless he had a right to be, and he is bound by a cosmical necessity to be what he is.

The historic basis of Christianity is, of course, set aside. It is probably myth, but in any case of no account. Useful, doubtless, at a certain stage for the unenlightened, but to be transcended. Even the spiritual Christ is to be far transcended by the soul as it wings its way to the Dark Abyss of the Absolute. This is simply a modern restatement of Gnosticism with its esoteric and exoteric doctrines, its mere *πίστις* for the plain

man, and its γνῶσις for the enlightened. It has ever professed to be the final development, the very flower of religion, the purest light of Christian truth, but when it was presented to the Church of the second century it was recognized by the Christian conscience as an alien thing to be resisted even to the death. There are not wanting signs that in its modern form this will be the most powerful adversary which Christian thought will have to encounter in the near future. There need be no fear of the final verdict, for the Christian faith is not likely to commit suicide.

THE NEW TESTAMENT IN THE TWENTIETH CENTURY.

One of the services the scholar can render the minister and the general student is to publish at intervals a critical account of the work recently done in his department. For the earlier years of this century, in the department of the Christological and historical criticism of the New Testament, this was done with conspicuous success by the Rev. Maurice Jones, D.D., Principal of St. David's College, Lampeter. His book, though handicapped by being published two months before the Great War began, met something at least of the recognition it deserved. The publication of a second edition, *The New Testament in the Twentieth Century* (Macmillan; 12s. 6d. net), has given Principal Jones the opportunity of bringing up to date the bibliographies which formed a valuable feature of the earlier edition, and adding a brief account of recent developments.

The period covered by the book is one of great interest and importance in the history of New Testament study, including as it did the years when some kind of agreement seemed to be reached about the main lines on which the Synoptic problem was to be solved, when Schweitzer's 'eschatological' Christ was being so hotly discussed, when the Jesus of history was being set up against the Christ of theology, when Paul was being acclaimed as the true founder of historic Christianity, and the knowledge gained by the papyri discoveries was becoming available.

Dr. Jones is not content with giving a summary of other men's opinions, though he does this with admirable clearness and impartiality. On each subject discussed he gives such guidance as an earnest Christian thinker can give. While his

tendency is towards conservative positions, he discusses with an open mind theories which, if accepted, would be well-nigh revolutionary. Thus on the subject of Paul's relation to the Mystery Religions, 'the most living issue in New Testament criticism to-day,' he adopts a middle position, believing, on the one hand, that Paul is not the 'mere Jew' of Schweitzer; on the other, that Paul's central conceptions are not the mere outcome of his contact with Hellenistic and Oriental Mystery Religions. Again, while he accepts the genuineness of 1 Peter, he is willing to accept, at least as a possible view, that James belongs to the middle of the second century.

WAR.

'I never expect to bless another war.' So writes the well-known Dr. Harry Emerson Fosdick, in a few striking words of Introduction to Mr. Kirby Page's equally striking book on *War: Its Causes, Consequences, and Cure* (Allen & Unwin; 5s. net). In the course of Mr. Page's trenchant discussion he, too, utters the same sentiment, 'If the Christian Church blesses another war, its blessings and its curses will have no further authority and prestige for our civilization.' The book is written to justify this attitude to war.

It is a searching exposure of the ultimate causes of the war, of 'the debasing welter of lies and brutality'—to use Dr. Fosdick's phrase—which it involved, and a sketch of the steps which the world in general and the Churches in particular must take, if Western civilization is not to perish in some yet more terrible catastrophe. A book like this naturally challenges many of our prejudices, maintaining as it does, for example, that while Germany's responsibility is a heavy one, she does not bear the exclusive guilt of the war: that, from 1873 to 1913, France, Great Britain, and Russia each spent more upon its army and navy than Germany; that 'every government systematically deceived its own people'; that 'during the very period when Allied leaders were pronouncing the glorious aims of the war they were engaged in formulating a series of sordid secret treaties by means of which they planned to divide vast spoils of war among themselves'; that it was not a German, but the First Sea Lord of the British Admiralty, who said as long ago as 1910, 'Moderation in war is imbecility. Hit first, hit hard, and

hit anywhere.' These are hard sayings, but they are all amply documented; and it is good for us all to see ourselves as we are, and not as we seem in our own eyes to be.

The aim of the book is purely constructive: it is, by revealing war in all its ugliness and horror, and especially in its impotence to usher in the world of our heart's desire, to point to the more excellent and incomparably more effective way of Jesus, and to contribute to those tempers and arrangements which will help to widen the area of goodwill. We are now far enough away from the war to profit by such an essentially impartial discussion as Mr. Page has given us, and a careful perusal of his book will incline us to endorse the burning words of Dr. Fosdick. Mr. Page has rendered a signal service to the cause of truth, religion, and peace.

INDIAN CHURCH COMMENTARIES— I CORINTHIANS.

One of the chief desiderata in our mission fields is the provision of suitable literature for Christians. The English-speaking native is less handicapped than his brother who knows only the vernacular; yet books by Western students are not always very helpful in the very different conditions that obtain in India or China. On the other hand, Biblical commentaries written in the West often lack the illumination that comes from a first-hand knowledge of the Orient. The S.P.C.K. is therefore to be congratulated on adding another volume to its 'Indian Church Commentaries,' viz. *The First Epistle of Paul the Apostle to the Corinthians*, by Canon E. F. Brown, M.A., of the Oxford Mission to Calcutta (6s. net). Outside of the Gospels and Acts no book of the New Testament is of more living interest than this Epistle, which has already been fortunate in its editors.

The volume, which is attractive in appearance and well printed, is the work of a competent scholar who knows the New Testament and knows India. In many respects it provides just the kind of help that educated Christians need everywhere. The author's sacramentarianism, combined with a rather rigid view of Scripture, will somewhat restrict the appeal of a book which, with a wider outlook, one would gladly have seen in the hands of every Indian Christian leader, and of many who are not Indian Christians. However, in the

twentieth century as in the first, there is room in the Church for different ways of apprehending Christ.

PSYCHOLOGY AS A HELPER.

M. C. Baudouin, the famous author of 'Suggestion and Auto-suggestion,' has written, in collaboration with M. A. Lestchinsky, a book of remarkable interest and value—*The Inner Discipline* (Allen & Unwin; 7s. 6d. net). The ordinary person, puzzled and distracted by the weird terminology and the conflicting doctrines of the Newer Psychology, and probably disappointed by the superficial popular expositions of its tenets, does not know what to think. He wants to know what it is all about, and he wants specially to know in what ways he can find help in the new views. This book is the very thing he needs. It steers a middle course between the learned treatise and the too facile 'guide' of popular writers. It is authoritative and scientific, but it is so simply written that the wayfaring man need not err therein. Indeed, as an introduction to Psychology in its newer developments, and especially in its practical side as a guide to life, we cannot think of any better book.

There are two parts. The first examines the teaching of the great religious and semi-religious systems so far as they offer a moral discipline to mankind. Buddhism, Stoicism, Christianity, and 'Mind Cure' (*i.e.* Christian Science and New Thought) are the systems selected, and the guidance they offer for the conduct of life is carefully scrutinized. The second part is devoted to modern Psychotherapeutic Methods, Hypnotism and Suggestion, Rational Persuasion, Psychoanalysis and Autosuggestion. Even those who have read widely on these subjects will find much to interest them here, and the novice will learn from a clear exposition what these methods are, how they have arisen, what they offer, and how they should be used.

The authors believe that the discipline of both religion and psychology is necessary, and in a concluding chapter they summarize in a most helpful way the leading ideas and suggestions of both, and indicate the place they should have in the practice not only of healing but of education. The book is a noteworthy one and can be recommended without qualification.

MODERN EVANGELISTIC MOVEMENTS.

It was a happy thought of 'Two University Men' to devote one volume of their projected series of 'Handbooks of Modern Evangelism' to *Modern Evangelistic Movements* (Thomson & Cowan; 3s. 6d. net). The plan is thoroughly comprehensive, the movements dealt with including the Salvation Army, the Church Army, the Settlement Movement, the Brotherhood Movement, the Industrial Christian Fellowship, the Fellowship of the Kingdom, the Children's Special Service Mission, the Young Men's Christian Association, the Student Christian Movement, and the Religious Tract Society. The men selected to discuss these respective movements are in every case men who speak with authority. General Booth deals with the Salvation Army, Dr. Harry Miller with the Settlement Movement, Rev. Tom Sykes with the Brotherhood Movement, Sir Arthur Yapp with the Y.M.C.A., Rev. Tislington Tatlow with the Student Christian Movement, and so on. It is a great convenience to have the history of these important movements briefly but authoritatively sketched by men who are so intimately associated with them. The need for such movements is pathetically evidenced by the extraordinary proportion of the population which to-day stands outside the Church: it is put by one writer at 75 per cent., by another at 80, and by another as high as 85 per cent.

Many interesting facts and golden words are scattered throughout this attractive volume. We learn, for example, that William Booth 'adopted sensational methods deliberately because it passed his wit to discover how these people could be aroused, how an epidermis thickened by vicious habit or profane environment could be pierced in any other way.' We learn, again, that it is the opinion of the Industrial Christian Fellowship that 'those who stand at the present moment outside the influence of every form of organized religion can be better reached by their brother working-men than by the clergy or the philanthropically-minded laity of the better-educated classes.' 'What shall we do to be saved?' Mr. Sykes asks. Brotherhood answers, 'To be saved, save! Save, and you will be saved.'

The Conquest of Fear, by Mr. Basil King (Allen & Unwin; 5s. net), is the record of a religious

experience which may be described as the personal discovery of God. The book reminds one of H. G. Wells's 'God the Invisible King,' both in its antipathy to orthodoxy and in its essentially orthodox character. Mr. King found that the life-principle is with all who are doing their part, and then he found that this life-principle is God, that God is everywhere and that God is 'for us.' The whole story is engrossing and instructive, and (what perhaps the writer will specially value) no one can read it without real benefit. Whoever makes the same discovery will share the same conquest.

The River of a Hundred Ways (Allen & Unwin; 7s. 6d. net) gives an account of life in the war devastated areas of Eastern Poland. The authors are Joice M. Nankivell and Sydney Loch, who worked for several years in Poland with the Society of Friends' Relief Mission. The book does not aim at giving a detailed history of the work of the Relief Mission. It consists of a series of vivid pictures of the country, the village people, and the authors' everyday happenings, and in the end we find that by this means we have gained a very good idea of the nature, scope, and, above all, the necessity of the Relief Work.

Messrs. Allen & Unwin invited Mr. Heinrich Lhotzky to write a small volume on the training of a child. Mr. Lhotzky consented, and his work has now been translated into English by Anna Barwell, and published at 3s. 6d. net. What Mr. Lhotzky discusses is how to leave a child freedom, and at the same time teach him obedience and strengthen his will. There is much that is sound and helpful in what he says, and we like his matter better than the title—*The Soul of your Child*.

Canon Douglas Macleane has written a book on *Equality and Fraternity* (Allen & Unwin; 7s. 6d. net). He has very definite ideas on equality, and in order to impress them on the reader he supports them by copious quotations from literature and history. One chapter is entitled 'Equality of Opportunity,' and the points in it give an idea of Canon Macleane's attitude to the subject generally. He says, first, that 'equality of opportunity is an unsatisfactory formula'; second, 'equality of opportunity is unthinkable.' Here he finds Dr. Lothrop Stoddard's (spelt Stoddart, probably

through a printer's error) 'The Rising Tide of Colour' useful. 'Equality of opportunity between Japanese and Indians in South America, Dr. Stoddard points out, would reduce the latter to "a cringing sudra caste, tilling the poorer lands and confined to the menial or repulsive occupations!"' Canon Maclean's third point is, 'Suppose that equality of opportunity does bring to the front what is most valuable in a man or in a race, enabling capacity to assert itself, what then becomes of incapacity?' On that point this is his conclusion: 'When we have done our utmost to see that square pegs are in square holes and round pegs in round ones, or that every social climber is provided with a ladder, what have we accomplished? A static sorting of society into upper and lower classes corresponding to capacity, and therefore far more galling than the accidental hereditary inequalities which are confessedly based on no intrinsic differentiation.'

In the end of 1923 Mr. Fritz Wittels completed a Life of Sigmund Freud. Mr. Wittels is a disciple of Freud's, but in 1910 he had a personal difference with him. He remained, however, a firm believer in psychoanalysis, and he is not in any way unduly critical of Freud. A fairly exhaustive treatment of Freud's main tenets is given—dream interpretation, manifest and latent content, repression, narcissism, and the various complexes, with which, unfortunately, we are now all too familiar. Last Christmas the author sent a copy to Freud, and he replied that the book was by no means hostile, and not indiscreet, and that it manifested the 'serious interest in the topic' which was to be expected; then he denied its accuracy on a few points and made suggestions for alteration. In the English edition we have the benefit of these suggestions. The translation has been made by those excellent and indefatigable translators, Eden and Cedar Paul. The title is *Sigmund Freud* (Allen & Unwin; 10s. 6d. net).

A small book, which we do not care to criticise, has just been published by Messrs. Allen & Unwin. Its title is *The Heart of a Father: A Human Document*, by a Well-known Public Man. It is generally believed that the well-known public man is the Rev. F. C. Spurr. The first part of the book contains an account of the childhood of his little boy, Anthony, very simply told, and then the

tragedy of his drowning when he was only nine years old. Then comes the loneliness and the longing to get into communion with him, and finally the ways by which the father and mother believed that they did have communion.

Books of advice to preachers abound, but there is always room for one more. We can heartily recommend *The Dynamic Ministry*, by Mr. Oscar L. Joseph (Abingdon Press; \$1.25). It discusses in suggestive fashion the fourfold mission of the Christian Minister as Thinker, Preacher, Pastor, and Leader of Worship in these perplexed times of ours. It is fresh, stimulating, and timely.

All serious students of Jewish Literature outside the Old Testament and of the brief Aramaic portions within it will be grateful to Professor W. B. Stevenson, D.Litt., for his delightfully compact *Grammar of Palestinian Jewish Aramaic* (Clarendon Press; 7s. 6d. net), which fills a gap that has long been felt and regretted by English-speaking students. Very naturally this Introduction 'presupposes a general knowledge of Hebrew or of some other Semitic language, such as Syriac or Arabic.' Its primary object is to facilitate the study of the Targums and the Aramaic portion of the Palestinian Talmud, and incidentally it will promote the better understanding of the New Testament by enabling its readers more readily to recognize the Aramaic background of some of its books or portions of its books. This little volume, which is not one to be read in a hurry, is packed full of accurate information, relative to the Grammar and Syntax, and furnished with frequent paradigms. The value of this very valuable book would be still further enhanced if, in a second edition, Dr. Stevenson could see his way to print in full occasional selections from the illustrative sentences to which he alludes on every page. Nothing imprints so vividly on the memory the nature and usage of grammatical forms as the sight of them in their proper place and connexion in a sentence. The book is a real and important addition to the repertory of the student of Semitic languages.

A comparison, not altogether fanciful, might be drawn between the Welsh and the ancient Hebrews. In their poetic temperament, their rugged history and mountainous land, there are not a few affinities between those peoples; and it is peculiarly fitting

that the Biblical scholars of Wales should seek to apply the best results of modern scholarship to the task of translating the Bible for the people of Wales. The theological section of the Guild of Graduates of the University of Wales has already issued translations of Mark, James, and Galatians, a Welsh Bible Dictionary similar in size and character to Hastings' One-Volume Dictionary is under preparation, and the first translation of an Old Testament book has just appeared. It is a translation of *Amos and Hosea*, by the Rev. Griffith Hughes, M.A., of Chester, and the Rev. D. Francis Roberts, who for four years assisted Professor W. B. Stevenson of the Semitic department of Glasgow University, and the book is published by the Clarendon Press (1s. net). *Hosea*, in particular, tests a translator's power as much as any book in the Old Testament, and this translation stands the test triumphantly. The scholarship of the book is unimpeachable, the Syriac and Septuagint have been taken into account as well as the Hebrew, and the translation is in graceful and idiomatic Welsh which reproduces the poetic form, as well as quality, of the original. There are no notes, except a very few textual ones, so that, in this lucid translation, these two great prophets are allowed to speak for themselves to the people of Wales. To the enterprise of which this little book forms a part we cordially wish the widest success.

A new edition has appeared of *The New Testament in Modern Speech*, by Mr. R. F. Weymouth, D.Litt. (James Clarke; 6s. net). No one who has used Weymouth can fail to be grateful for this admirable translation. It held the field before Dr. Moffatt's rendering appeared. And even in face of Moffatt's popular book its merits will preserve it and extend its already wide circulation. One feature of real value is its marginal headings. Another is its modern appearance. A third is its excellent brief introductions. And above all is the beauty of its English, which is always dignified and often striking and revealing.

It might well seem that of books upon India there is enough and to spare. But India is rapidly changing, and if a man has lived and worked there for forty years he has some right to be heard. Claiming this right, the Right Rev. Henry Whitehead, D.D., formerly Bishop of Madras, has written his impressions under the title of *Indian Problems*

in Religion, Education, Politics (Constable; 12s. net). It is a book that one would fain put into the hands of every Indian Government official, every planter, every officer, every one, in short, who has to do with India and who wishes to understand Indian affairs. The Bishop writes with ripe and genial wisdom out of a full and varied experience. Here and there are touches of delightful humour, as in the story of the native pundit who translated the prayer against schism and heresy into the vernacular as, 'From going to the Baptist Chapel, good Lord deliver us,' or again of the Madras B.A. who opened a debate upon 'the relative advantages of celibacy and matrimony' by announcing that 'celibacy is contrary to the categorical imperative of Kant.' But the book is a serious contribution to the study of the religious, educational, and political problems of India. It is written with conspicuous fairness and large-hearted sympathy both with the Indian people in their aspirations and the British Raj in his difficulties and crushing responsibilities. There is necessarily a certain amount of controversial matter in it, but always the discussion is tactful and conciliatory. Every sentence is fitted to instruct and enlighten and heal. It is a supremely wise and good book.

The Triumph of Ugliness, by Professor Arthur Brodrick Bullock, M.A. (Daniel; 3s. 6d. net), is the work of a pugnacious pessimist. The hideous will to live, which animates all nature and gives rise to the struggle for existence, makes the world a gory battlefield and all life a nightmare. 'In this extraordinary drama of strife and suffering the most conspicuous part is played by that maleficent mixture of hypocrisy and vanity, superstition, ignorance, and cruelty—the biped, man. . . . Inferior to his humble kinsfolk of the woods as being a carnivorous animal, he ranges the earth with garrulous chatter and restless eye, like an ill-favoured aggressive ape.' Society to-day, in manners, in dress, in art, in literature, exhibits pictures of unspeakable ugliness. 'Among them bridal pairs grinning inanely as they step out of church into a new, and often sadder, chapter of their experience.' Poor brides! One can only hope that Mr. Bullock feels better after having got rid of so much bile.

And to what end is all this? The writer has a gospel. He is a disciple of Schopenhauer and of Buddha, and he calls for the absorption of the

individual self in the universal. He would fain lift men into that higher region 'where the wall of individuation disappears, and where the heart beats in free and fullest sympathy with everything that lives.' If the writer's heart indeed beats in fullest sympathy with everything that lives we can only conclude that he has been singularly unsuccessful in expressing the emotion.

The Rev. William Wakinshaw has just issued his third volume of sermons (Epworth Press; 3s. 6d. net). The title is taken from the first sermon, *The Headsprings of Life*. Mr. Wakinshaw's sermons are evangelical in tone and eminently practical. In reading them through, one has a sense of directness and of force—characteristics which, to some extent at least, owe their origin to the simple Saxon-English and the terse sentences in which Mr. Wakinshaw conveys his thought.

A series of excellent addresses on the bearing of Christian teaching on the practical problems of life has been written by the Rev. H. C. Carter, M.A., and issued under the title *Human Relations in the Light of Christ* (Heffer; 3s. 6d. net). The subjects dealt with include Rich and Poor, Employer and Employed, Home-born and Foreigner, Believer and Unbeliever, Man and Maid, Husband and Wife, Parent and Child, Old and Young. There are no subjects on which it would be easier to talk empty platitudes than these. But these addresses are quite exceptional both in ability and in common sense. They are original, independent, and suggestive, and (we should say) a good deal above the average that most preachers could reach. The treatment of the question of Divorce, for example, is in every way admirable. But there is no topic handled here which is not invested with fresh and unexpected interest. Preachers will find the book full of suggestions.

How to read History, by Mr. W. Watkin Davies, M.A., F.R.Hist.S., is one of the latest additions to Messrs. Hodder & Stoughton's attractive and authoritative 'People's Library' (2s. 6d. net). The object of this series is to supply in brief form introductions to the study of History, Biography, Science, and Literature. Mr. Watkin Davies has compressed into his limited space a really fascinating survey of the world's history, ancient, classical, mediæval, and modern. Under every section he

has recommended the best books for the readers of the class for whom these primers are intended. He has shown a thoroughly well-informed and sound judgment in his selection. One is left wondering, nevertheless, how many will be equal to the task that is set before them. Many, no doubt, will be content to try to tackle a single period, say the nineteenth century.

The records of missionary enterprise are continually proving anew that romance is not dead and that truth is often stranger than fiction. Every year the world's neglect and the apathy of many in the Church become less excusable. *The Whispering Bush*, by Mr. Arthur E. Southon (Hodder & Stoughton; 2s. 6d. net), is a book fitted to break down prejudice and charm away indifference. It contains a series of 'true tales of West Africa.' The author is particularly careful to give his 'personal guarantee that every story is true in fact, and in every essential detail.' Yet the stories are as thrilling as the best fiction. The strange drama of African life, the clash of the old superstitions and the new faith stand vividly revealed, and through it all the gospel is manifested as the power of God unto salvation to every one that believeth, even the most degraded.

Messrs. Hodder & Stoughton have also issued a volume of true tales from the Indian mission field. The author is Emily Drew, and she takes the title of the volume from the first story—*Boanerges, Son of Thunder* (2s. 6d. net).

Two books have been published by Messrs. Longmans, Green & Co. (both at the very reasonable price of 3s. 6d. net) which ought to do a great deal to make the now famous 'Copec' Conference intelligible and interesting and even momentous to the religious reading public. One is a carefully edited record of *The Proceedings of C.O.P.E.C.*, an account of what happened at Birmingham: with full reports of the chief speeches. The editing is in the capable hands of the Rev. W. Reason, and it is well done. A perusal of this book will put the reader as nearly as possible in the position of one who attended the Conference. The other book is an exposition and commentary on the proceedings. It is called *Christian Citizenship: The Story and Meaning of C.O.P.E.C.*, by the Rev. Edward Shillito. Mr. Shillito was asked by the

executive committee to write this book of interpretation, and, as one who stood outside official circles and yet was a sympathetic and understanding spectator, he has done his work well. The two books ought to be read together, and should extend and perpetuate the influence of the great Conference.

In discovering and emphasizing the incomparable place of the Prophet in Hebrew religion, modern criticism has perhaps done less than justice to the Priest. An attempt has been made to remedy this defect by the Rev. S. C. Gayford in his *Sacrifice and Priesthood, Jewish and Christian* (Methuen; 6s. net). Here the priest comes to his own, and the whole question of Sacrifice receives a thorough and illuminating treatment, which is often striking and fresh. We are reminded, *e.g.*, that 'Sacrifice consists not merely in killing something, but in the offering of a life that has passed through death, *i.e.* a *risen* life.' It would be quite in accord with the Jewish view of Sacrifice that 'Our Lord should enter on the Priestly part of His Sacrificial Work after His Death.' It is maintained that the ideal purpose of Sacrifice is threefold—Forgiveness, Dedication, Communion.

There are points in the argument, however, which will not command the assent of all. There is really no warrant, *e.g.* in Gn 4, for the assertion that Abel's offering was *outwardly* as well as inwardly better than Cain's. Mr. Gayford argues that at an early stage the truth was grasped that animal life was of a higher order than plant life: the truth probably is simply that we have here the shepherd's view of life in opposition to the agriculturist's, nomadism *versus* Baalism. And surely, in view of so definite a statement as Jer 7²²—and there are others of the same tenor—it is too much to maintain that 'without doubt the Prophets accepted the Sacrifices as being sanctioned by the God of Israel, and incorporated into His worship.' All the same, it is a pleasure to welcome such a discussion as this, which shows the mighty place that the Priest and Sacrifice have held in the history of religion.

A highly interesting glimpse into the social and intellectual life of the Jews of the Middle Ages is furnished by the *Chronicle of Ahimaaz*, which is presented by Dr. Marcus Salzman in the Hebrew Text and an admirable English translation, and

fully discussed in all its bearings in an Introduction extending to fifty-nine pages (Milford; 9s. net). In this book the chronicle of a Jewish family is traced through the period from the ninth to the eleventh century, and fortunately the writer does not confine his story to the members of his own family. He throws very welcome and much needed light on the position of the Jews in the Byzantine Empire, and compels us in some directions to modify previously held opinions on the imperial policy. The book no doubt accurately reflects the mind of the time in its curious mixture of history and legend, of science and superstition. Interest in futile occult lore is accompanied by an equally genuine interest in science and philosophy. This Chronicle constitutes a valuable addition to our knowledge of the political events, and still more of the intellectual temper, of two important centuries; and all students of the Middle Ages, whether Hebraists or not, will find much to interest and instruct, and not a little to astonish them, in this beautifully printed version.

Scholars and students of Church History will welcome cordially the third and concluding volume of Abbé Duchesne's *The Early History of the Church*, translated by Professor Claude Jenkins (Murray; 21s. net). The Abbé's work is on a monumental scale. It represents years of unceasing study by one singularly well equipped for the Church historian's task. We doubt if a 'standard' history of the Church can be written. The writer's own theological and ecclesiastical prepossessions inevitably colour his estimates. Abbé Duchesne, we think, has come nearer the ideal than most. His knowledge is full and accurate. His insight into motive and purpose and, in consequence, meaning, is exceptional. His sympathies are wide and his estimates are generous. In this volume he tells the story of the melancholy fifth century, which saw so much of the *rabies theologorum*, and witnessed a world perishing and a Church unable to arrest or even retard the process. Yet the Abbé shows a brighter side likewise to that sad age. The Church was adorned with many picturesque and not a few great figures, and literature was produced which has enriched all the subsequent centuries.

The National Adult School Union continues its good work of publishing 'The Old Testament in

Colloquial Speech,' by issuing, at the small sum of 9d., the *Books of Joel, Nahum, and Obadiah*, translated respectively by J. Garrow Duncan, B.D., F.S.A.(Scot.), G. Currie Martin, M.A., B.D., and Mrs. Constance M. Coltman, M.A., B.D.—the last of whom had also previously translated Ruth and Jonah. Each book is prefaced by a brief introduction, of which Mr. Duncan's is the most elaborate; and Mr. Martin has very wisely retained the poetical form of the glorious poetry of Nahum. Mrs. Coltman, in a few brief words, has given a living picture of Obadiah's 'Hymn of Hate.' In justice to the literary structure and origin of Joel, Mr. Duncan has felt himself obliged to re-arrange the book. In so small a book intended for popular use it seems to us that too much attention has sometimes been paid, obviously with the most conscientious of intentions, to facts, some of them in themselves doubtful, which can be of little interest or even meaning to the public for whom the series is intended. They would hardly want, e.g., to know that 'some regard Joel 1^{9a} as interpolated by the Editor.' But the well-informed translator of the O.T. is constantly beset by problems of this kind, and it is not always easy to say just what facts should be mentioned and what may be safely ignored. In any case, books like these are sure to promote a knowledge of the O.T. among those who are not too indifferent to acquaint themselves with one of the noblest literatures in the world.

The Dean of Canterbury has done good service in collecting and publishing *Documents on Christian Unity, 1920-24* (Oxford University Press; 7s. 6d. net). Within those four years important proposals and conferences for the reunion of Christendom have been made. Many parts of the world have shared in the movement; all the larger communions have been concerned in it. To have all the important official documents assembled together is not only most interesting, it is most valuable.

The Oxford University Press has been issuing a series of volumes at 2s. 6d. net called 'The World's Manuals.' Several volumes on the Ancient World, on the History of Science, on History and Geography, and Language and Literature have already appeared, and now this month we have the first volume on Philosophy. It is by Mr. C. E. M. Joad,

and has the title *Introduction to Modern Philosophy*. Mr. Joad deals with Modern Realism, Neo-Idealism, Pragmatism, the Philosophy of Mr. Bertrand Russell, and M. Bergson. Any one who wishes to begin the study of modern systems of thought can do it with ease and confidence by procuring this small book.

The Evolution of Man, by G. Elliot Smith, M.A., M.D., Litt.D., D.Sc., F.R.C.P., F.R.S. (Oxford Univ. Press; 8s. 6d. net), consists of three essays and a fairly long Foreword. The subjects are, The Evolution of Man, Primitive Man, and the Human Brain. As to the strictly scientific aspect of the Essays, we must leave it to biological experts to judge. But we are thankful for the lucid manner in which Dr. Smith brings exceedingly intricate points before us. On primitive man he says some things that we have long felt needed saying by some one whose eminence in science would give him a hearing. For a good deal of nonsense has been written about primitive man, and Dr. Smith shows forcibly how nonsensical it was. Primitive man as a class was no more given to sitting down to contemplate and wonder about the majesty of the stars and other natural grandeur than modern man as a class is. Then, as now, it was the exceptional man who led the way, and doubtless felt it to be a lonely way. Further, Dr. Smith has no belief at all in what ethnologists, following Bastian and Tyler, call 'Psychic unity,' according to which minds at the same level of culture will form the same kind of explanation of situations with which they are faced. The similarity of myths the world over is no proof of 'psychic unity.' It is clear proof of intercommunication. If the myth be quite irrational in nature, we think that Dr. Smith is perfectly right; for the thought that irrationality is the outcome of 'psychic unity' will not bear thinking out.

Messrs. Pickering & Inglis have issued a new and enlarged edition of *Work-Days of God or Science and the Bible*, by the Rev. H. W. Morris, A.M., D.D. (3s. 6d. net). The volume is entirely in keeping with the different series of popular works of a theological, scientific character with which the publishers have identified themselves. The writer takes the seven days of Creation as the basis for a scientific treatment of the wonders of Nature and the character of man.

A second edition of *The Bible or the Church?* by Sir Robert Anderson, K.C.B., LL.D. (Pickering & Inglis; 3s. 6d. net), is stated to have been issued as the response to a popular demand for a whole-hearted advocacy of the supremacy of the Scriptures of the Old and New Testaments, and a trenchant criticism of the attitude of the Anglican High Church party towards the Church as the oracle of God and the authoritative exponent of Scripture.

The Rev. Henry T. Sell, D.D., has already made something of a name for himself by his series of Bible study text-books. His *Studies of Great Bible Characters* (Revell; 3s.) is an addition to the series. Taking the outstanding figures of the Old and New Testaments he shows how they moulded the thought and directed the action of the time in which they lived, how they realized and worked for ideals and principles which still lead us on, and how their problems, under other guises and in different circumstances, are our problems. He has written a careful, instructive, and interesting text-book.

Principal D. M. M'Intyre is one of those reconciling spirits who know how to conduct controversy without acerbity, and who are fully persuaded that neither the cause of truth nor of religion has anything to gain from vituperations. In his latest book, *Faith's Title-Deeds* (Morgan & Scott; 5s. net), he has again given evidence of his essentially constructive and eirenic temper. The book deals in its seventeen chapters with many points, such as Miracle and Inspiration, round which in the past the fiercest controversy has raged; and the argument, which goes to support one aspect of the Protestant evangelical position, is obviously the work of a man who has read widely and thought deeply, who knows how grave are the issues at stake, but who knows also how to be courteous to opponents. Dr. M'Intyre accepts the historical method, but he does not always apply it with the thoroughness and consistency which would be demanded by those scholars who believe that that method has very far-reaching implications. The critical theory of Deuteronomy, for example, which places it in the seventh century B.C., is characterized as 'amazing,' and 'devised in order to explain certain literary peculiarities.' But it is hard historical facts, even more than literary peculiarities, that have driven scholars to their view of the book as relatively late. Again,

the statement of Cornill's views on p. 97, which omits his beautiful and reverent estimate of Jonah, would give one an erroneous idea of the essentially appreciative, devout, and constructive temper of that great scholar, who is certainly very far from 'denying the presence of the Spirit in the Sacred Writings.' But Dr. M'Intyre's friendly argument will help those who are just about to launch upon the wide and stormy sea of criticism, and may conceivably, if they sail far enough, land them in other ports than his own.

A Scottish probationer is credibly reported to have startled a country congregation by announcing as the subject of his discourse, 'The Ten Great Religions of the World.' Hardly less bold is the writer who undertakes in a single modest volume to expound eleven religions. Such is the theme of *The World's Living Religions*, by Mr. Robert Ernest Hume, Ph.D. (T. & T. Clark; 7s. net). The author has sought to write dispassionately and with a discerning appreciation of each religion. He shows a competent knowledge of his subject; and especially of the religions of India. His style is clear and his thought precise and logical. He has aimed at setting forth the elements of strength and weakness in each religion, so that comparisons of their relative value may readily be made. To the busy reader who desires a bird's-eye view of the religions of the world this book may be warmly commended.

A volume of sermons which combine simplicity with fervour and suggestiveness has been issued by the Rev. F. R. Tattersall, M.A., under the title, *Faith as an Inheritance* (Skeffingtons; 3s. net). They were all preached in St. Mary's, Oxford, and they are not unworthy of the tradition and atmosphere of that famous city.

It has become so much more common for the Christian minister to proclaim his message in out-of-doors public resorts that such a book as *Question Time in Hyde Park*, Series I.-V., by the Rev. Clement F. Rogers, M.A. (S.P.C.K.; 6s. net), is not only a timely but a most admirable weapon for those engaged in this form of popular propaganda. It is a volume of three hundred and twenty pages, packed full of excellent matter, prepared out of full knowledge and with a true Christian spirit. Mr. Rogers is familiar with the kind of questions

put to a speaker by members of a popular audience. He evades nothing. It is surprising how effective a reply he can get into a dozen lines.

The many friends of the late Professor James Cooper, D.D., will be grateful to the Scottish Church Society for editing a memorial volume of sermons. It appears with the title *Kindness to the Dead, and Other Discourses* (S.P.C.K.; 3s. 6d. net). The discourses all deal with various incidents of local Scots Church history, a subject on which no one was better qualified to speak than the late Professor. All who knew him will find this selection of his able pulpit ministrations characteristic of the man.

'To know Russia,' some one has said, 'you must see both the Church and the Bazaar.' *The Light of Russia*, by Mr. Donald A. Lowrie (S.C.M.; 5s. net), is fitly described as 'an introduction to the Russian Church.' It is an attempt to interpret Russian religion to English readers. It contains a popular account of the history, the beliefs and practices of the Orthodox Church, and a chapter on the Church since the Revolution. The author is a warm admirer of its beautiful liturgy and elaborate ritual. Certainly the Orthodox Church has given special attention to the devotional side of worship. 'In our zeal to do things for our Master, we of the Western world sometimes forget the need of sitting at His feet in devotion.' When, however, the writer speaks of 'misguided efforts to help Russian Christianity through the propagation of other forms of Church organisation or sectarian propaganda,' one cannot but remember that there is another side to all this. It is the writer's hope that the Churches of East and West may come to a better understanding of each other's worth and a deeper appreciation of their oneness in the things that are essentially Christian, and his book is admirably fitted to promote that high end.

Village Folk of India has been written for Study Circle work by Mr. R. H. Boyd, B.A. It is published

by the United Council for Missionary Education (1s. 6d. net).

Authority in Religion, by Mr. Edward Grubb, M.A. (Swarthmore Press; 3s. 6d. net), is a first-rate piece of work. Much has been written upon the subject of authority in religion, but it has been addressed for the most part to the expert in theology and philosophy. The present book is not intended for the expert. The writer does not seek to set aside the outward authorities, but assigns to each its legitimate place. 'A full-rounded Christian faith cannot dispense with the legitimate authority of either Church or Bible, still less with that of Jesus Christ; but none of these are of avail without the insight that comes of personal and collective Christian experience.' The various topics are treated with admirable clearness. Authority is discussed in relation to Reason, Conscience, and Faith; then follows a suggestive treatment of the authority of the Church, the Bible, and Jesus Christ. Finally, all is brought into harmony with the inward authority of the Spirit witnessing in the human heart. It would not be easy for the general reader to find a more lucid exposition of this profound and important subject.

We note the appearance of the following magazines for the current quarter. *The Hibbert Journal* is always valuable, and this quarter it maintains its reputation. It has two good sound articles on the New Psychology in its relation to religion, another of Professor Bacon's studies in the Gospels (this time on 'Q'), and a number of what may be called articles of general interest. *The Pilgrim* has articles by Evelyn Underhill, E. M. Caillard, and the Editor (Bishop Temple), and discusses such subjects as 'The Lure of the Irrational' and 'Christianity and Culture.' *The Congregational Quarterly* has always something soundly and solidly theological, but its main characteristic is that it unites with this matter of a lighter kind, personal studies, and reviews of current religious phases. Its miscellaneous contents are always of a high standard.

A Misunderstood Divine Attribute.

BY PROFESSOR GEORGE JACKSON, D.D., DIDSBURY COLLEGE, MANCHESTER.

'God shall judge the secrets of men, according to my gospel, by Jesus Christ.'—Ro 2¹⁶ (R.V.).

I SUPPOSE that one of the earliest lessons that we learn about God is that He knows all things.

In the elder days of Art
Builders wrought with greatest care
Each minute and unseen part;
For the gods see everywhere.

And the same great truth is set forth again and again in the yet more impressive language of the Bible:

There is not a word in my tongue,
But, lo, O Lord, thou knowest it altogether.

The eyes of the Lord are in every place,
Keeping watch upon the evil and the good.

Can any hide himself in secret places that I
shall not see him? saith the Lord. Do not I fill
heaven and earth? saith the Lord.

All things are naked and laid open before the
eyes of him with whom we have to do.

God shall judge the secrets of men.

This is what we mean when we speak of the Divine omniscience. But omniscience, it is well to remember, is an abstract noun, and it is not the way of the writers of the Bible to deal in abstractions; they prefer to use the simpler language of experience. What they tell us is not so much that God knows all things, but rather this more intimate and personal thing: God knows me. Here, then, is the doctrine of the Divine omniscience; what does it mean to us? how ought our lives to react to it?

I.

What does it mean to us? To some of us, if the truth is to be spoken, it means nothing at all; we never think of it; or, if by chance some thought of it at times crosses our minds, we dismiss it as soon as we can. Of course, we believe it, as we believe a great many other things which we learned in the Catechism, or which we hear in the church; that is to say, we do not deny it. But the belief hardly counts as a serious factor in our life; it has its place among those unrealized, inoperative beliefs which form so wide a margin to the creed of most of us. We say 'God is omniscient,' just as a

schoolboy says 'All the angles of a square are right angles'; it is part of our definition of God, and there the matter ends. And there are others whom the belief only makes uneasy. They cannot forget it; they wish they could. They believe and tremble. That word, 'Thou God seest me,' speaks to them only of an awful Presence that will not be put by, an unsleeping eye from which there is no escape. We know how often this thought finds expression in our hymns:

In all my vast concerns with Thee,
In vain my soul would try
To shun Thy presence, Lord, or flee
The notice of Thine eye.

Even the gentle Whittier does not seem to be able to get us further than that:

Thou judgest us . . .

Our thoughts lie open to thy sight;
And, naked to thy glance,
Our secret sins are in the light
Of thy pure countenance.

And there are times when, unless conscience be sunk in the last sleep of death, a man cannot remember God and not be troubled. There is a tremendous scene in one of Browning's poems. A man and a woman are together in a wood. 'Swift ran the searching tempest overhead'; and as the lightning's

bright white shaft
Burned thro' the pine-tree roof, here burned and
there,

it seemed to the woman's startled conscience

As if God's messenger thro' the close wood screen
Plunged and replunged his weapon at a venture,
Feeling for guilty thee and me.

I say, there are times when, unless conscience be dead or drugged, the thought that God knows all cannot but make us uneasy.

But is there nothing more in the doctrine than this? Let us turn back again to the word of St. Paul with which we began. God, says the Apostle, shall judge the secrets of men, 'according to my gospel.' What do these last words mean? No more, it may be thought, than that this truth of the all-knowing, all-judging God was part of the message entrusted to the Apostle to make known to men. But that is surely a quite inadequate explanation.

'Gospel,' let us remember, is one of the great words of the New Testament, and Paul does not use it lightly. When he says 'gospel' he means gospel; that is, he means good news, good news from God, good news from God for sinful men; and the phrase 'according to my gospel' never occurs in his writings except when he is announcing some item of the good news: 'Him, that is able to stablish you according to my gospel'—'Remember Jesus Christ, risen from the dead, according to my gospel.' And so here, when he says that God shall judge the secrets of men 'according to my gospel,' he means nothing less than this, that part of the good news that he has for men is that of a God who knows and judges all things.

Is there not a similar thought underlying the wonderful words of the one hundred and thirty-ninth psalm? This is their theme: God the all-seeing, the all-knowing—the inescapable One. Listen again to some of the great words:

O Lord, Thou hast searched me, and known me.
Thou knowest my down-sitting and mine uprising,
Thou understandest my thought afar off.
Thou searchest out my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O Lord, Thou knowest it altogether.

All our life, our down-sitting and our uprising, our rest and our activities, the words of our mouth, the thoughts of our heart—all are known to Him. Nor, wonderful as such knowledge is to him, does the Psalmist shrink from it; rather he welcomes it; he would not have it otherwise. 'Thou God seest me' has no terrors for him, since it speaks only of the overshadowing presence of a friend. He rejoices to think that there is One in whose perfect knowledge of him he can take refuge.

But if this is so, there must be some way of thinking about the doctrine of the Divine omniscience which some of us have not yet learned. Shall we see if we can learn it now? We may not come to it by the same path that Psalmist and Apostle travelled to it. That does not matter; enough if this thought—God knows, God judges—can become to us what it was to them, a source of gladness and of strength.

II.

Perhaps the chief reason why we shrink from the thought of the Divine omniscience is that we think

of only one aspect of it. Turn again to the hymn-book:

Sins unnumbered I confess,
Of exceeding sinfulness;
Sins against Thyself alone,
Only to Omniscience known.

That is a humbling thought, and as true as it is humbling; but it is not the whole truth. That links together God's omniscience and our sins; then, of course, what can we do but fear? But has omniscience to do only with our sins? 'If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand?' Ay, who indeed? But does God only 'mark iniquities'? 'The eyes of the Lord are in every place': but are those all-searching eyes only quick to detect that which is evil, and not also that which is good? 'God shall judge the secrets of men': but, once more, why do we read the word as if it meant only our guilty secrets? Does not the same Apostle tell us that when God brings to light the hidden things of darkness, and makes manifest the counsels of the heart, 'then shall each man have his praise from God'? All is known to Him, our highest as well as our lowest, our best as well as our worst, 'pulses of nobleness, and aches of shame'—He knows and interprets them all. And when we are striving, perhaps in tears and weakness, and defeat, to do His will, and when those about us judge unjustly because they do but judge the things they see, is it not indeed a gospel to learn that there is One who judges perfect judgment, and who, just because He reads man's life 'with larger, other eyes than ours,' is able to make allowance for us all?

The thought which underlies our fears of the Divine omniscience seems to be something like this: we take it for granted that perfection—such perfection as we believe to be in God—is, always and necessarily, a sterner judge of imperfection—such imperfection as we know to be in ourselves—than imperfection itself would be. And, of course, it is true that knowledge is able to pierce the thin disguises by which ignorance is so often hoodwinked and deceived. But is it not also true that knowledge is able to see, and to value at its true worth, what ignorance, with sealed unwondering eyes, passes blindly by? In the world of art and letters it needs genius to recognize genius. Nothing is so blind to real merit, especially if it come wearing an unconventional garb, as mediocrity. The man of genius—he whose eyes are open—can detect the sign and promise of genius in work

which only provokes the purblind critic to petty gibes and paltry scorn. If you were an artist, and had painted a picture, would you be satisfied that the merits of your work should be appraised and adjudged by a little committee of artistic nobodies? Or, if you were a member of a choir which was to take part in a choral competition, what would you think if, before the day came round, you learned that the prize was to be awarded by a musical novice who himself had never attempted anything beyond the training of a village choir in Sankey's hymns? And if you were a preacher, and had a 'trial sermon' to preach—well, I will put it this way. Principal Brown of Aberdeen used to tell of an old minister who once said, 'I am not afraid to preach to probationers; and I am not afraid to preach to ministers; but there's a thing called a divinity student; God preserve me from preaching to it!' Perhaps that was needlessly severe, but there is at least this grain of truth in the 'nippy' saying, that it is generally the novice who most easily forgets to mingle his judgments with mercy.

Do not things like these suggest the truth towards which we are feeling our way? May it not be that that very Omniscience from which we shrink and would run away and hide ourselves is alone equal to the task of doing justly by us? What else but perfect knowledge can ever do justice to the moral effort of men? We might well be smitten with despair if God knew us no better than we know one another. Think upon how tiny a fraction of the real facts our judgments of each other are based. When we judge the lives of others, we are like an examiner sitting down to a stack of papers which it is his duty to read and to mark. He does not know—it is no part of his business to know—that the man who wrote this paper had had all the hours of all the days in which to make ready for the trial, while he who wrote that had had but the scanty leisure of long days of labour: he knows nothing of these things; again, I say, it is no part of his business to know them; he must and can deal only with the bare facts which lie there in black and white on the table before him. But if ever human life is to be rightly judged and 'marked' it must be by One who can take account of all things, of opportunity as well as of results. Every one knows the conventional symbol of human justice—a lovely female figure, in her hand a pair of scales, and she

is blindfolded. As a symbol of the best to which we can attain, that may serve; but it will not do as a symbol of the Divine justice. No blindfold Judge of all the earth can do right; before Him all things must be naked and laid open.

There is always this great and necessary difference between the world's way of judging and God's: the world keeps its eye on the goal; God goes back to the starting-point. The world stands by the winning-post, and crams its prizes into the hands of those who are first past, and asks no more questions; but God takes note of many things. He knows that this man ran without weight or hindrance, but that that was handicapped from the start, and through every yard of the race. 'Thou didst well,' said the Divine voice to David, 'that it was in thine heart': these immaterial, intangible things, these things of the heart—what scales of ours can measure them?

All instincts immature,
All purposes unsure,
That weighed not as his work, yet swelled the man's
amount:

Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped—

who but God *must* pass all these 'in making up the main account'? Think, for example, of the great moral experience that we call 'temptation.' Sometimes temptation leaps upon a man like a garrotter from an ambush, and almost before he knows where he is or what has happened, there he lies by the wayside stunned and bleeding. And the world lifts its eyebrows, and gathers up the skirts of its dainty self-righteousness, and passes by on the other side. But this that the world sees—the fall, the ruin, the shame—is this all? What of the hot tears shed in secret? What of the pain and passion of the penitent? What of the long, weary months through which, with tense, strained arms, the fiend was held at bay? Who will take account of these things? Who can, save One who judges the secrets of men? Robert Burns said it all—for himself and for us:

Who made the heart, 'tis He alone
Decidedly can try us;
He knows each chord, its various tone,
Each spring, its various bias.
Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted.

This, then, is the sum of the whole matter : the only omniscience with which we have to do, the only omniscience which has to do with us, is the omniscience of perfect love ; the All-Great is the All-Loving too. Faber is right—there is none with whom ‘earth’s failings have such kindly judgment given’ ; and Paul is right, for this also is a ‘gospel,’ if we will receive it, that God judges the secrets of men. He sees us, not only as we are, but as we are becoming. ‘He knoweth our frame ; He remembereth that we are dust.’ With what confidence do the writers of the New Testament take refuge in this thought of God ! One of them speaks of ‘boldness toward God,’ of ‘boldness’ even ‘in the day of judgment.’ It is a word that takes one’s breath away, and we may well hesitate to make it our own. And yet, if we are set to do His will, past the verdicts of man, past even the sterner verdicts of our own hearts, we may appeal to the love that knoweth all things ; we, too, may say, though in uttermost humility, ‘With me it is a very small thing that I should be judged of you or of man’s judgment ; he that judgeth me is the Lord.’

III

This is what the doctrine of the Divine omniscience may be to us ; but, let us remember, whatever we

make of it, however little we think of it, however little we like to think of it, it is true ; God does know all things. Men go through life sometimes like masked figures at a ball ; but God sees behind the masks that men wear. We may deceive each other, we may deceive ourselves, we do not deceive Him. We are what we are, and not what others think we are. Men may take our tinsel for gold ; is it therefore gold and not tinsel ? When shall we learn that we cannot hoodwink God ? ‘Jonah rose up to flee unto Tarshish from the presence of the Lord’ ; and the elders of Israel, practising their unclean abominations in the dark, said one to another, ‘The Lord seeth us not ; the Lord hath forsaken the earth.’ All the workers of iniquity boast themselves and they say, ‘The Lord shall not see, neither shall the God of Jacob consider.’ Is it so that we are seeking to persuade ourselves ? Then for us this is the word of the Lord : ‘All things are naked and laid open before the eyes of Him with whom we have to do,’ and ‘The secrets of men shall God judge.’

Search me, O God, and know my heart :

Try me and know my thoughts :

And see if there be any way of wickedness in me,

And lead me in the way everlasting.

Recent Foreign Theology.

The Conception of the Numinous.¹

THIS book of twenty-seven essays, most of them quite short, has grown out of the appendices to Otto’s now well-known work, *The Idea of the Holy*, so admirably translated into English by Mr. J. W. Harvey. They are meant to elucidate the conception of the Numinous, the newly coined term by which Otto helpfully indicates the Holy *minus* its moral factor or element. It points, generally speaking, to the supernal or unfathomable aspect of the Divine, and in several of these papers Otto brings out, with a wealth of sympathetic knowledge, the strong emphasis laid on this idea, this side of God’s being, by such writers as Chrysostom, Augus-

tine, Eckhart, Luther, and Zinzendorf. We may take it that Otto has fairly made out his point regarding an ingredient in the conception of God which had been too much slurred by rationalism in the past, and that it was salutary for us all to be reminded of the cardinal truth that religion is not morality pure and simple, and that if it be merged indistinguishably in morals it is eviscerated. ‘How unsearchable are his judgments, and his ways past finding out!’—no one who knows what Biblical religion is will ever deny this lowly agnosticism of faith.

At times, however, one cannot but question whether Otto is not disposed to tip the balance unduly in the other direction. He seems, repeatedly, to be in peril of losing ‘the Father’ disclosed in Jesus all over again. I have been conscious of this

¹ *Aufsätze das Numinose betreffend*, by Rudolf Otto (Stuttgart : F. A. Perthes A.-G., 1923 ; pp. 258).

oftener in this supplementary volume than in its predecessor. It will be no gain if religion be flung back upon sheerly unethical mystery or mystification; is there not a sense in which all moral intelligences are of one order, so that it is the knowable and not the unknowable in God that is most real, near, and sure to the Christian mind? Illustrations of the Numinous from the empty spaces in Mohammedan mosques or from Buddhist painting, in themselves perfectly legitimate, seem occasionally to underline an element of the weird or bizarre in the highest religious notions in a fashion that confuses more than it clarifies the final issue. So again when Otto writes (p. 49): 'Our customary prayers and hymns keep within the region which I call the "rational." They lack what I call the "non-rational" and more especially the "numinous."' This, however, is the other half of religion, *and its deeper, more mysterious underground and background.*' The words I have italicized raise a tremendous problem. Is there anything deeper in God than His holy love, or in us than the contrite faith with which we respond to it? If there is, then Hinduism may be as close to the ultimately real in God as Christianity. There are other passages in the present volume which exhibit a like tendency, and all one can say is that they are inconsistencies in a thinker who earlier could put the matter with perfect balance as follows: 'To get the full meaning of the word "holy," as we find it used in the New Testament, we must no longer understand by the "holy" or "sacred" the merely numinous in general, nor even the numinous at its own highest development; we must always understand by it the numinous completely permeated and saturated with elements signifying rationality, purpose, personality, morality' (*Idea of the Holy*, E.T., p. 113).

Allowing for this, there is nothing but enjoyment to be got out of Otto's delicate and masterly studies of the negative theology of the mystics, the importance of silence in worship, the significance of naming God contemplatively in prayer 'He' instead of

'Thou,' the *simplicitas dei*. To Otto, mysticism is just the one-sided development of factors always present in piety as such; Christianity, he agrees with Ritschl, is not mysticism, but it invariably has a mystic tinge—which Ritschl would deny. It is urged that many mystical passages have been interpreted with a dull and unpoetic literalism. What we should find in them really is powerful and vivid figurative representations of the moods of authentic faith.

Students of the Old Testament ought not to miss a paper on the prophetic experience of God, with special reference to Isaiah. Here it is shown how all the great Christian ideas—salvation, grace, the Kingdom of God—are germinally present in that prophet's sense of God. Pentecost itself is in line with Is 6; to refer it to Hellenistic influence is futile. A later essay on the resurrection experiences of the disciples puts forward the suggestive thesis that they were experiences in the Spirit, analogous to those through which prophets were called. Moreover, they can only be interpreted in the Spirit, and this is in fact the only properly *historical* interpretation. We need not try to explain them any more than the experience of regeneration.

There is no space to dwell on four striking essays on sin, 'lostness,' and the religious idea of original guilt. On the last-named subject Otto has much to say that will bear reflection. He does not seem to make out a right to assert 'original' but only intrinsic guilt; many of his statements are as uncontrollable as fine poetry; and he leaves on one's mind the question whether we do not need a third term, other than sin and guilt, to denote the real quality which 'congenital guilt' makes a shot at but misses.

Otto's work has a distinctive tone; once read it is hardly to be forgotten. We owe him a clearer understanding of the fact that religion begins with religion, not with something else, and that it never ceases to be itself.

H. R. MACKINTOSH.

Edinburgh.

In the Study.

Virginitibus Puerisque.

Rising Time.¹

'It is high time for you to awake out of sleep.'—
Ro 13¹¹ (R.V.).

So we're all back again, you and I, making a new start! Holidays are over; you're at school again, are in a new class, perhaps have a new teacher, certainly are getting new books. For every time you come home you keep shouting for Mother to tell her you must get down town for yet another couple, till how you are to carry them all I can't see. Well, it's a fine thing a new start. Oh, I know you are sorry that the holidays are over, would love to have another day or two at the deep pool up the burn where the big thumper is you nearly caught, yet didn't. It makes you quite cross to think of him flicking his tail yonder still and your rod put away! And you could do with another round over the course. Fancy them playing to-morrow across the stream at the 6th, the lucky beggars, and you here far away! Well, that's all done for you and me. And yet it's a fine thing a new start, there is something thrilly and exciting about it. It's like a football match just after the kick-off, when it's really begun and anything may happen now; or like being lined up for a race, leaning forward tense and eager with your teeth set and your fists clenched, waiting for the pistol's crack. Yes, it's fine. Partly because it gives us a new chance. Perhaps we haven't been doing extra well, and this comes along like the second innings in a cricket match. Do you remember when you played in a real match how you talked and talked about it, and Mother had to go along to watch you, and the very first ball—an easy one too—you spooned up softly and had to trail away back for a blob? How silly you felt! But all your side were quickly trundled out, and so you got a second innings, and when you went in again you said to yourself, 'I'll just have to do something this time.' And you did knock them about a bit. Or, it's like the change of ends at half-time at football. I remember seeing Scotland playing Wales, oh, heaps of years ago (no, not quite before the Norman Conquest, but just about that time), and in the first half Scotland

could do nothing right, and Wales scored time on time, and every one thought it was all over. But after change of ends something happened; it wasn't the wind, for there was no wind, and it wasn't the ground, for it was quite level; but somehow they came again and scored all kinds of ways, and ran out easy winners, with the crowd shouting themselves hoarse over a side that seemed clean beaten but rallied with a new chance.

And you are feeling that too. The exercises you have put in so far this term have been beautiful. Because you're still at the first pages of the new books. And you're trying hard. Yes, it's a fine thing a new start. So let us see we make a good one, and stick to it, and keep it up. For up till now parts of us have been asleep. That's what has been wrong. The other day Mother came up in the morning when you were dreadfully drowsy, and said, 'You've been sleeping for ten hours (or twelve hours was it?), surely that's enough.' Ten hours! Why parts of you have been fast asleep for years and years and years! Your brain perhaps. You remember, in *Alice in Wonderland*, how annoyed the March hare and the mad hatter got with the dormouse because at the tea-party it was always falling over. It would begin to speak and trail and stop. Fast asleep again! Or they would start talking to it, and before they got well begun over it would go, till they took and stuck it head first in the teapot to waken it up! That's what your teacher would like to do with you! For your brain is always falling fast asleep, won't waken up. She tells you something, and you forget about it; she makes it plainer and you aren't attending. She tries once more and you let it slip as soon as heard. Your brain's asleep. But you can waken it. There was once a snail in the British Museum that had been there for long enough, with a ticket and under a glass case; and one day suddenly it began to crawl about, ticket and all! It had wakened up at last. And there was another, so a wise man tells us, that wakened up to find that all its sisters and brothers and friends, all snails of that kind were dead long ago, and it was left alone! But it did waken in the end. And so it is with flowers. All over Scotland there are banks of foxgloves here and where none ever used to be before. A

¹ By the Reverend A. J. Gossip, M.A., Aberdeen.

it's because the woods were cut during the war and the seeds in the soil that couldn't spring up with the trees above them shutting out the sunshine from them, seeds that no one knew were there, because they had been lying asleep for years and years and years, have taken their chance now and wakened up, for all the trees are gone. And over in France at one place they have found the ground all covered with a flower that doesn't grow in France, only in Italy. How is it there? Well, they remembered that the Romans once had a camp just there long ago. Perhaps they brought the seeds with them somehow. But it's so long since they were there, thousands of years. And then they called to mind another thing, that there had always been woods there, and they were cut, and others sprang up slowly and then they were cut, and this, time after time; and every time, they think, that the seeds got their chance they wakened up and flowered and sowed themselves, till the trees got too high for them again, and they fell asleep and waited. Yes, but they were only sleeping and not dead; look, they have wakened up again once more, are flowering yonder, everywhere! And your brain isn't dead; it's only sleeping. But surely it is high time you were rousing it. Cut down the laziness, and the I-can't-be-bothered-ness, and the Oh-I-don't-care-ness, and give it a new start, and it too will waken up and flower.

And there are other bits of us that need wakening too. You know what an alarm clock is, how it goes off with a whiz and a bang. I once knew one that used to go on playing 'Home Sweet Home' until the sleepest person couldn't stand it, but had to get up and stop it, or go off his head! And we've a horrid one, that no nice mind could have thought out, and that no very nice mind, so I think, would have wanted to buy! It's a real terror, so they tell me. But I never hear it, sleep on through it all! And God gave us a splendid alarm clock. It too goes off with a whir and a bang; it cries out 'Stop!' and 'Don't!' quite loud and clear. But do you ever hear it? Or are you far too sleepy? The other day when you told a bit of a tarrididdle it cried out to you, that conscience of yours, yet you never seemed to notice. The other night when you didn't go off to bed as soon as you had promised Mother that you would, but waited for another round, and then one more, you never heard it whirring all the time. We're fast asleep that bit of us, or at least terribly drowsy.

That is what's been wrong and we must waken up. For it's high time.

And there's one more part still, and that is our soul. The brain is the bit we think with, but the soul is the part that we are nice with, and good with, and unselfish with, and all the splendid things. And how is your soul? Mine is just dreadfully sleepy. We get so many chances, don't we, of being kind and big-hearted and thoughtful for others, and we just let them slip. There's that new boy, feeling very out of it, been in your class for some weeks now, and you never noticed that you might be decent to him. And so in a dozen things. We're fast asleep, the soul bit of us, and we must waken up. Well, you know it's not one bit of good, when Mother comes in in the morning, to say I'll be up in a minute. Long before the minute's over you are snoring. No, no, there is no way except making a leap for it clean out of bed! And so, off with clothes and jump for it! Let's make a good new start, and make it now, and keep it up! For indeed the gong's been going a long while, and it's past rising time. We'll need to hurry, can't put off one second more.

The Field of the Cloth of Gold.¹

'Thou crownest the year with thy goodness.'—
Ps 65¹¹.

Some years ago I was walking with friends in the north of France. It was Easter Monday. We were in the open country, not even a village was in sight, only a few widely separated farmhouses. All around us were fields, not divided by hedges as they are in England, and mostly of bare brown earth. 'We are on historic ground,' said one of my companions, 'this was the site of the Field of the Cloth of Gold.'

At once we thought of the history lessons at school. Some of you who are good at examinations may remember that in the year 1520 Henry VIII. crossed over to France to meet the French king. A great number of guests were present, many 'lords and ladies gay.' The purpose of the kings was to strengthen the friendship between their two countries, but their chief concern seemed to be who should spend the most money, and outdo each other in splendour. So magnificent were the decorations, and the robes of the royal families and their guests, that the event is known in history as the 'Field of the Cloth of Gold.'

¹ By the Reverend Robert A. Cock, Rhondda.

I expect most of you girls and boys, when reading this story of Henry VIII., asked the same question that the poet Southey makes little Peterkin ask his grandfather about the Battle of Blenheim: 'What good came of it at last?' and got the same answer, 'Why, that I cannot tell!'

On several occasions during the next six months I saw that field and each time it had changed its appearance. On my last visit the brown acres were covered with yellow wheat, and to quote from a beautiful harvest hymn:

The rich autumnal glory
Decked the fields in Cloth of Gold.

What a difference between the two scenes.

In 1520 this field of Picardy was covered with tents. Kings were there wearing their crowns, and lords and ladies in their many coloured robes and attended by gorgeous retinues. But God's field of the Cloth of Gold—the cornfield—is much more wonderful, beautiful, and useful. He is there, the King, in the midst of it all, for without Him there could be no harvest. Does the Psalmist not say that it is God who prepares the corn and crowns the year with His goodness, so the harvest is produced by Him. Of course He has a large number of servants to work for Him. There are the men who prepare the soil by removing the stones and weeds, the ploughmen, sowers, and reapers. Besides the work of those helpers there is that done by the sun and moon, wind, rain, and dew; and even by the frost and snow, for without their help and that of the powers in the soil there can be no harvest.

Each grain of wheat has its tent—the husk you remove when you rub the ears of corn between your hands. I imagine some of you children saying, we understand that the King, His servants, and tents are on the harvest field, but where is the crown? Our text gives the answer. The harvest is the crown!

God's goodness comes to us at all times during the year, but when the harvest is ripe, that, says the Psalmist, is God placing the crown on His work—Nature's coronation.

No good came from the Field of the Cloth of Gold in 1520—it was a waste of time and money. In God's Golden Field there is no waste, and great good comes by means of it, because it is one of His ways of answering our prayer—'Give us this day our daily bread.' There has been no Field of the Cloth of Gold such as Henry and Francis arranged

since 1520, but up to that time and every year since in every part of the world God's 'Golden Fields' are found, for every year is crowned with His goodness.

The Christian Year.

THIRTEENTH SUNDAY AFTER TRINITY.

Seeing the Invisible.

'And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.'—2 K 6¹⁷.

1. *Faith is essentially a special kind of seeing*, and it is certainly according to reason to believe that which we see. Just as the microscope enables us to see animalculæ, the telescope stars, and the spectroscope chemical elements; so the senses enable us to see the facts of the material world, reasoning discloses the meaning and relation of these and other facts, and faith perceives spiritual facts as directly and as trustworthily as the senses perceive their own different objects. But reason, so far from contradicting, really includes all three processes. To believe what we really perceive is surely reasonable, whether we perceive it through a brass tube or through spiritual vision. There is no real contradiction anywhere. It is simply a matter of eyes trained and open, and proper methods for the particular kind of vision desired.

2. We may now pass to the momentous question, *What is there for faith to see?* Emerson has written, 'Crossing a bare common, in snow puddles, at twilight, under a clouded sky, without having in my thoughts any occurrence of special good fortune, I have enjoyed a perfect exhilaration. I have been glad even to the brink of tears.' In this remarkable experience there may, or may not, have been the consciousness of detailed belief in definite spiritual facts, but there certainly is the strong assurance of a spiritual world everywhere pressing in upon us on our way through this material world—a spiritual world that has power to change the experience of life and enrich it with higher meanings until it becomes a new world altogether.

The text presents a typical instance of such revelation, expressed in brilliantly picturesque incident. Just at the moment when the material world was closing in upon him, with all the pomp and circumstance of Oriental warfare, Gehazi sud-

denly perceived a spiritual guard that was more than a match for the forces of the enemy.

3. What can we gather from the story as to the *conditions of faith's vision*? It seems to have something to do with companionship. Had it not been for Elisha, there would have been little chance of Gehazi's seeing the spiritual guard upon the hill. But a man like Elisha is a centre of very strange and potent forces, and those whose good fortune it is to overhear the prayers of such a man may expect to see strange visions. If a man's faith be dim or feeble, it is wise for him to cultivate the friendship of those who are familiar with the spiritual world. They who have the freedom of that world are a generous race, and love to lead their friends across its border. Their mastery of spiritual forces is employed oftener for the sake of others than for themselves. Even books, in which we have high converse with the spirits of the authors, will help us in this quest.

Yet, after all that is said, it remains true that in faith we have to see with our own eyes and not with those of even the dearest friend or most revered teacher. These can but lead us to the viewpoint, but we must see for ourselves and not by another's vision. Borrowed faith is useless in any great emergency, and John Bunyan was never better advised than when his friend, Mr. Gifford, counselled him to 'take no truth upon trust.' The great demand of life is for each man to be himself, and that maxim applies as fully to faith as it does to character.

What, then, is the condition of faith which a man must fulfil within himself? What are the moral grounds of faith? We ask that question anxiously, and remember such exacting precepts as that of Jesus when He said, 'Blessed are the pure in heart, for they shall see God.' But when we turn back to the story we find that this man Gehazi was rather a poor character. Frankly, we may all be profoundly thankful for Gehazi's delinquencies. They encourage us to believe that faith is not the preserve of a moral aristocracy, nor its vision the exclusive privilege of spiritual genius. It cannot even be claimed for the prophet's servant that he was in any deep sympathy with spiritual things.

One thing only is manifest, and that is the strength of his interest and desire. It was a moment of mortal danger, and, like many another man, he turned to spiritual aid as a last resort, when there was nothing else to turn to. Fortunately for

most of us, it would seem that even that is enough. The prodigal had spent all, and was at the lowest bottom of his fortunes, when he turned to the memory of his father's house. It is not a noble way of finding deliverance, but it is an effective one, and any way is better than not finding it at all.¹

4. The *consequence of this vision* is that courage is begotten. Think of the steadfast courage and triumphant devotion of those who have dwelt in the vision of the unseen. The timid, the wavering, and the doubting are not found within their ranks. The mountain to be climbed may seem to be dark and grim, but to the eye of their spirit it flames with light. The warrior may appear to be defenceless against his foes, but the eye of their spirit discerns the chariots of fire that circle him round. It is written of Moses that 'he endured as seeing him who is invisible,' or, as Dr. Moffatt translates it, 'Like one who saw the King invisible, he never flinched.' And when we read the story of those who have led humanity on with dauntless courage and unwavering faith and quenchless hope, we find that they all merit the same epitaph—'They saw the King invisible, and never flinched.' Walking in the light of the vision they cried to their comrades, 'Fear not,' and themselves were unafraid.²

FOURTEENTH SUNDAY AFTER TRINITY.

God's Failures.

'And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger?'—Lk 17¹⁷.

The strangest feature of this incident is our Lord's unprotesting acceptance of the situation. One alone returns, while nine go their ungrateful way: and He leaves it there. And, as Jesus did, God manifestly does every day. He sets right no visible defection by outward correction, and works no change of heart or direction of will by miraculous power. Day by day He makes His appeal of goodness; and when that fails, He accepts failure. This is the problem we have to consider.

1. God fails with signal mercies chiefly because He fails with the common experiences.

Even as an isolated lapse of an otherwise grateful humanity, this incident would be a painful revelation of the possibilities of human nature. Yet this ingratitude was no unique experience for Jesus, and

¹ J. Kelman, *Salted with Fire*, 119 ff.

² H. M. Hughes, *Faith and Progress*, 74.

He does not seem to have thought it exceptional in God's experience of His children.

Personal application to ourselves we should all resent. We may have been blind to many blessings when they were veiled by familiarity or by slow realization, but is it conceivable that a deliverance, impressive by its greatness, its suddenness, its transforming effect, would not stir our hearts to their depths?

But while we may reasonably be confident of showing better manners, can we be equally sure of feeling deeper gratitude? Before we can be quite sure that in our inmost heart it would be otherwise with us, try to imagine the actual thoughts of these Jews. As disfigurement fell from their faces, and renewed vigour surged through their veins, and hope soared aloft from its grave, they saw themselves once again amid all the interests, activities, and ambitions of their old lives. But, at the thought of home, consider how it would flash upon them that their old life might not be waiting. At the thought everything would be blotted from their minds except the need of haste to claim their place in the land of the living before time had wholly filled it with the interests of others.

If self-regard rightly holds the place they gave it, they had reason for attending to business first and gratitude afterwards. Are we sure that it is the place we think wrong? A failure which springs from blindness to life's constant possibilities can be escaped only by those for whom life is no routine pursuit of self-regarding ends.

Nor need we suppose a very poor type of self-regard, or thoughts mean and wholly material. Self-regarding possession is not necessarily selfish possession. With restoration to life and hope the love of wife and child would surge up in their hearts anew, and an immense desire would flame before each one to witness the joy in his home as he came back to it from his 'charnel cave.' And, around their own households, they would see the homesteads of their neighbours and the cheerful, bustling, friendly world in which they might once again play their part.

If there is to be a return to God in great deliverances there must be a habitual returning to Him to give glory for the common mercies, not as a mere matter of custom or form, but as the impulse of heartfelt gratitude.

Think of the abiding wonder of earth and air, and 'the human face divine,' and home and kindred,

and the joy of living and thought and aspiration, and of the greatest marvel of all, that for us they are common and continuous. If, for this, we have never returned to give glory to God, is it not a fond illusion to suppose that any deliverance in the world would be signal enough to stir our gratitude, or any experience poignant enough to 'stab our spirits broad awake'?

2. God fails with life because He fails with the common religion.

All the nine who went away were Jews; the only one who returned was a Samaritan. The position of the Jew in religion was truly privileged. As soon as these Jews heard the injunction, 'Go, shew yourselves to the priest,' all their pride of religious caste blazed up in them. They did exactly what Jesus told them to do. In spite of their hurry to go home, they would go round about by the road of ceremonial purification. They obeyed to the letter, but it was the letter which the prompting of true gratitude made the Samaritan disregard.

Even with this supreme manifestation of Himself, God may fail. Jesus Himself can be turned from being a vision to our own insight, an inspiration to our own devotion, an appeal to our own hearts, a victory for our own lives, into the supreme sanction of formulas, the supreme enslavement to institutions, the supreme imposition of rules and ceremonies.

3. God fails with religion because He fails with the common intercourse.

While the Jews obeyed the letter, the Samaritan disobeyed, being prompted of his own heart and led by the spirit which makes alive. As he turned, they could not fail to see him; and, as he shouted his praise, they could not fail to hear him. But from the moment they were healed, the one thought of his companions was how he might henceforth be to them an utter stranger. And that shows what thoughts had been associated with him all the time.

Here now was a providential way of escape, without harsh explanation or painful parting. The Samaritan had turned back, and the whole affair could be settled simply by hurrying on.

Suppose, instead, that he had become their first care, that no prejudice could have come between them any more and no change have divided their fellowship, and we cannot imagine them failing to see the Father in their Deliverer. But their haste to be rid of the Samaritan showed that he was associated in their minds only with sad and bitter

thoughts, thoughts to be escaped, not cherished. In the last resort, God failed with all He appointed both of distress and of deliverance, because He failed with the ministry of this Samaritan.

Books, even the Bible, and forms of worship, even the highest, and organized societies, even the purest, are not religion, but only aids to religion. To receive the Lord, we must receive those He sends; to visit Him, we must visit His sick and captive disciples. Above all, to know freely His mind and what it reveals of the perfection of our Father in Heaven, we must deal as He does, not only with the imperfect, but with the unthankful and evil.

4. Jesus constantly accepted the verdict of man's ingratitude, yet He never was in any way discouraged by it. He went on as before, revealing the Father, pleading by word and deed, giving Himself unreservedly for those who rejected Him, living for them, and, in the end, dying for them.

That death, commending God's love to us while we were yet sinners, is the highest manifestation of the heart of God this world affords; and we may not rashly assume that there could be anything, even in another life, which could set it in a clearer light.

A benefit unacknowledged is so often turned to bitterness that we can easily imagine the nine among those who shouted loudest 'Crucify him! Crucify him!' to the Master. But what if we were to think of them as among those who on the Day of Pentecost were pricked in their hearts, and who cried out to the disciples as they had never done to the Master, 'Brethren, what shall we do?' and all because the appeal, which, though it had made them bitter, they never could live down, was just the memory of their benefactor sorrowful but unremonstrating! And when shall we say that possibility is exhausted?

At all events this is the only kind of success with which God will be satisfied. On it He stakes everything, and, till He wins it, He is content to accept failure without any thought of replacing it by any form of compelling assent.¹

FIFTEENTH SUNDAY AFTER TRINITY.

The Sin of Worry.

'Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.'—Mt 6³⁴.

Persons proceed to base strange theses upon this command. As, that Jesus decries thrift; or that

¹ J. Oman, *The Paradox of the World*, 139 ff.

He denounces a sane anxiety and forethought in circumstances of stress; or even that He had no sympathy with working men, who, through lack of private means and the possibility of unemployment, require to take a good deal of thought for the morrow.

Of course, this is the apotheosis of absurdity in interpretation. To insure either your life, or your son's life, to arrange for a small something to fall in at sixty-five, or to be a member of a Friendly Society, is manifestly sane. And that which is sane is not, as a rule, the contradictory of the teaching of Scripture.

It is a case of mistranslation. The Revised Version annihilates the difficulty. In the Revised Version we read, *Be not anxious about the morrow*. Indeed, quite a number of our perplexities vanish under the touch of the revisers. In the Greek of Mt 6³⁴ and Ph 4⁶, the word is *μεριμνήσητε*, which is derived from *μέριμνα*, a care, which again comes from *μέρος*, a part or division. Therefore the text runs, *Be not careful* (full of care) about to-morrow, or, better still, *Be not distracted about to-morrow*.

The fact is, that in this epigrammatic set of sayings, Jesus is attacking a particular type of life-cowardice, which is displayed at least as definitely by those who have much as by those who have little or nothing. He is suggesting a remedy for it, and is teaching the reasonableness, through faith, of adopting that remedy.

It is the case that the future, at a time, makes us all scared, and thus affects our present. When the future is playing that trick with us, Jesus tells us to dwell in the present—that is to say, in the present duty, or in the present possible sphere of activity—and leave agitations on that which we cannot for the moment, or perhaps for ever, affect. We are to do our best with that which is now before us, and leave the rest to God. It is most reasonable so to do. For the future (which we cannot affect) is in the hands of a Father; and a Father may be trusted for good.

1. If we are to understand these words of Christ, we must first appreciate the mood against which He is implicitly inveighing. It is very queer how differently many of us eye the future from the past. Some kindly hand veils the sunless days of long ago. Life, as most of us look back on it, looks wondrous good to have lived. But when we turn our eyes forwards, the view is strangely altered. Over all there is the veil of the unknown, and such dim

shapes as appear faintly through it are curiously alarming. While most of us would reject the first portion of the utterance of Ferishtah's pupil, many of us, in some moods, would assent to the second :

. . . Life, from birth to death,
Means—either looking back on harm escaped,
Or looking forward to that harm's return
With tenfold power of harming. Black, not White,
Never the whole consummate quietude
Life should be, troubled by no fear !

What is it which causes the fear ?

In the first place there is *the certainty of temptation*. We can look back on 'harm escaped' and harm not escaped in this region. And alas ! we know that the most potent of the soul's enemies is not yet dead. Even those promptings to wrong which we thought we had beneath our feet raise their snaky heads again within us. So far, we have escaped from the worse condemnations. But life is, in Stevenson's phrase, 'always a field of battle, never a bed of roses.' The old struggle has to go on. For the moment there is safety. We stand on a little isle of security. But before us there is the shadow of continual strife ; years of it ; new forms of it ; strange, testing battles.

Further, there is *the sheer burden of work*. Now, this must come very differently to different men, according to temperament and according to the type of their work. But in all cases, if the far view be taken, there must at times be a sense of its burden.

Then there is *the certainty of what Jesus frankly calls 'evil.'* Monetary anxiety will come ; business perplexities ; family troubles ; failure in many enterprises ; sickness ; and at the end, death. Some of these are certain ; all are probable. Slowly they are crowding round men as they advance through life. At a stage soon reached, the exhilarations are dead. Thereafter, he may have some joy, but he is certain of much sorrow. What wonder that, as the facts of the future touch the imagination, there is a most definite, and most undesirable, taking of thought for that gloomy morrow ? And all this attitude is greatly emphasized by temperament. Some are born expecting much. Others expect little from the beginning ; and bitterly sometimes they tell us that they are not disappointed. To them the future is a menace ; and inevitably the thought of it impoverishes the present power, not only to enjoy God's manifest goodness, but to do effectively His work.

2. Now, to us in any such mood, Jesus gives advice. 'Take no thought for the morrow,' He says, 'live in the present.' It is certainly curious advice to come from Him.

But, on the most surface meaning, it is sound. Clearly, to anticipate trouble doubles it, and halves present usefulness. Of course, evil will come. The direst possibilities are possible. But, at any rate, thinking will not improve the prospect. Nor does it improve the present. Hence, it is advisable to avoid dwelling on unpleasantnesses, when dwelling on them does no good but only harm.

But, of course, the appeal of Jesus is not a crude appeal to mere common sense. That would be a most hard-hearted way of treating a depressed man. His teaching is of a very different sort. It contains within it two suggestions, one explicit and one implicit.

We are not to think of the morrow ? Yes, but we are not to think of nothing. Instead of to-morrow, let us think of to-day. And, mark you, to-day is not in the least alarming. Here you are, in fair health, with a reasonable livelihood, and with a home and a circle of friends. No, life is not so bad to-day. Moreover, and more important, temptations are masterable to-day. In most cases, and at any given moment, temptations are masterable. It is imagination, extending them into the future, that gives them their fearful force. To-day life can be lived, and work can be done. Taken, as it were, in small doses, the thing can be managed. But it is in little sections that life is given us to live. This is the grand principle that is behind this advice. When it does come, to-morrow will be as simple, yea, though it bring grief, as to-day. For God is in both.

Ah ! there is the centre of our trouble. How easily we forget God ! But we are in God's hands. It is to that great, central fact that Christ takes us. It is there, in the supreme thought of God, that He leaves us. As Christian folk we must not forget the great fact of God. We are to fulfil the great condition (it is in our choice), 'seek ye first . . . righteousness.' If we do this we shall know that life itself is an infinitely larger thing than the externals of life. The men and women who have touched this life of humanity powerfully and helpfully have always been such as brought the facts of life into the right perspective, counting life too high and beautiful a thing to waste itself in overmuch

thought about its mere incidents. Christ's language is the language of One who speaks simply, as to children; but it is very grand. 'Shall he not much more clothe you? . . . Your heavenly Father knoweth that ye have need.' We are in God's hands. Our times, our work, our heart's beloveds—all are in God's hands.¹

The Christian is not an orphan in an unfriendly universe. He is a child of the God who feeds the birds and clothes the flowers, making each the subject of His solicitude. It has been estimated, taking as a basis the quantity known to be necessary for their sustenance, that no millionaire on earth could feed God's birds one day. But God feeds them every day, and is no whit poorer at night. 'Now,' says Christ, in effect, 'that is what the Christian's Father does for flowers and birds. Will He not do as much for His dear children?'

We are in God's hands. And Jesus is the measure, to our minds, of God. We may leave all, surely, to a heart like the Lord's!

SIXTEENTH SUNDAY AFTER TRINITY.

The Challenge of the Harvest.

'Cast thy bread upon the waters: for thou shalt find it after many days.'—Ec II¹.

This cryptic saying conveys very little to our Western minds. It looks the maddest of mad acts to cast bread upon the waters in the hope of finding it later on. A dweller in the East would understand it. It is the method of sowing rice, for instance, on the banks of a river like the Nile. When the river is at the flood and the banks are covered with muddy water, the farmer goes out with his bag of rice and scatters it over the surface. It sinks and germinates, and later on, when the weary months are past, the rice fields are covered with harvest. That is the picture the writer is showing us. He is stating in his own way the law of sowing and reaping.

The people to whom he was writing lived by this yearly practice of faith. It was the lesson which every harvest brought to mind. As he ponders it, it comes to him that this is a universal law which will apply to a dozen other things besides a rice harvest. It is a great far-reaching principle that runs through the whole universe, both natural and spiritual.

There are two things here on which it is worth

our while to think for a little as we thank God for the harvest.

The first is that if we want to live *we must be willing to take the risk of death*. 'Cast thy bread upon the waters'—that is the method of perpetuating life. It looks so like an act of startling folly. But the sheer truth is that only by this kind of waste can people live at all. If there were no grain sown in the spring-time there would be a starving world before another year was out. The truth is, the world has to commit every year an act of self-denying faith in order to live.

The second thing which this wise man takes his stand upon is a principle which has never yet been broken on a world-scale—that the *universe will respond to the act of faith*. There have been districts here and there in the world where for one reason or another the rains have failed and the crops have not come to fruit. But it has never happened on the scale of the world. Does not this suggest that God means us to live together as His children on a world-scale of mutual dependence? Can we not trace, even here, the principle of a true internationalism?

The principle that we can only preserve our life by taking the risk of death is universal. Jesus took it up and gave it fresh currency. 'He that loseth his life shall find it.'

Let us think of its application in one or two directions.

1. It holds in the matter of love for others and the service through which love finds expression. We can keep love alive in our hearts only as we are willing to spend it, to risk it—even, as it might seem, to waste it. Every one has his little fund of affection which is expended on his family or circle of friends. But what says Jesus? Widen your circle; cast your bread upon the waters. 'If ye love them that love you, what reward have ye?' Lengthen your range. 'Love your enemies, and pray for them that despitefully use you.' If life is to grow richer in the interests and affections which are its real treasure, there is no other way but to sink roots of sympathy and unselfish interest around us, though it may be at the cost of our own strength and vitality.

2. Let us take a still wider outlook. Is not this a call to the world? We have come into a world where God is going to demand of us, more and more, the overcoming of all barriers between nations, and a larger international sympathy. There will be

¹ J. R. P. Sclater, *The Enterprise of Life*, 224 ff.

times when this will mean a very literal casting of our bread upon the waters. America did it in the case of the Boxer trouble in China, when she refused the indemnity and bade the Chinese spend it on education.

3. Most of all this is a call to the Church in relation to her gospel. Our love and insight into the truth of Christ can grow only as we are seeking to spread it. When the disciples in the early Church were scattered abroad preaching the word, they were not only enlarging the borders of the Kingdom—they were enlarging their own knowledge of Christ. There are sides of the gospel we can never know till we sacrifice something to publish it. It is in the act of self-giving—the very strain of it, the very wasting of the bread of our strength and substance to enlighten others—that Christ is revealed to ourselves.

And have not other races something to teach us of Christ which we of the West have never known? Is there not something in the revelation of Christ and His grace and power which we cannot know until 'all flesh shall see it together'?

But this act of trust and adventure of self-giving to which life calls us on every hand, and especially

in the law of sowing and reaping, is no mere automatic principle. We have learned something if we have learned it, but even so we may be only mechanics, at the best, blind to the deeper meaning of life. God asks more of us than this. He seeks to help us make of it the medium of a fellowship with Him. For what do we trust when we trust nature? Surely it is no blind principle merely, but God Himself, the Father, calling for that faith in the very need of our lives, and giving us response to it in the yellow corn that is the assurance of another year of life. And what do we trust, when we venture on what we call goodwill, but the loving power of the Father, seeking through that very faith to work in the hearts of all His children and cast out fear and lovelessness? And what do we do who send out our love into unpromising places, but 'dig a fountain down to God' who is in all His children, so that from these deep wells He rises, the Living Water, into our own lives? Nothing has done its work for us till it has brought us to Him, and Him to us, so that life's commonplace traffic becomes the symbol of a loving fellowship, in a world which is our Father's house.¹

¹ James Reid, in *Harvest Thanksgiving Sermons*, 143.

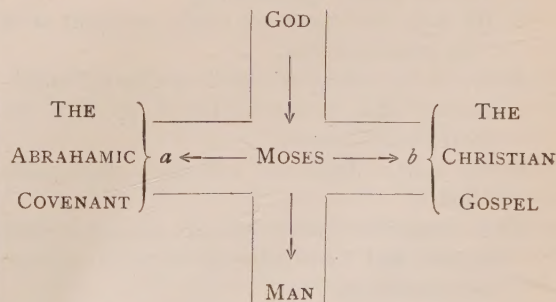
Contributions and Comments.

Galatians iii. 20.

'A mediator is not of one, but God is one.'

THE fact that this verse stands to-day after nineteen centuries without an interpretation which carries conviction is the outstanding miracle in the history of exegesis. It is not the only passage which awaits correct explanation and translation (the Second Epistle to the Corinthians is full of such passages), but there is no passage which has challenged, as this has, the curiosity, industry, and ingenuity of all the commentators of Christendom. The reason for this is not that in these simple words there is anything specially intriguing, but that a misinterpretation of the word *μεσίτης* has invested the passage with theological significance far in excess of that which it actually possesses. Is it too much to hope that a little clear thinking will set this matter right once for all?

The reader is requested to examine the following diagram :



He will observe at once that Moses occupies a central place :

1. Between God and man.
2. Between Abraham and Christ.

To which of these two relationships is the Apostle alluding?

The immediate context allows only one answer to this question.

The law 'was added.' Added to what? To God's covenant with Abraham—the 'promise' of v.¹⁸.

This relationship is indicated in the diagram by the letter 'a.'

And this relationship was to be maintained 'until the seed should come' in whom that promise was to be fulfilled.

This further relationship is indicated in the diagram by the letter 'b.'

It follows, therefore, that the only relationship which the Apostle has in his mind is the relationship of the Mosaic law backwards to the Abrahamic Covenant, and forwards to the Gospel.

The door thus closed by verbal detail against any other interpretation is banged and bolted by the argument.

The Apostle is, of course, writing to Christians—to Gentile Christians, and to Jewish Christians who were urging them to conform to the Mosaic code, on the ground that they could not be 'perfect' Christians otherwise.

In effect these Mosaic enthusiasts were saying to the Apostle:

We are Christians: being Christians we believe that God was in Christ, that the crucifixion was His redemptive act.

We have accepted the Gospel which you have brought us.

But—

1. That Gospel is a novelty.

2. We take our stand on God's covenant with our great ancestor.

Hence we have accepted the Gospel on the understanding that it can be linked up with the Abrahamic Covenant.

In the law of Moses we find the indispensable link.

No! replies the Apostle, you are making a great mistake, and I can prove it to you from your own admissions.

You admit that the Abrahamic covenant was divine.

You admit that the Gospel is divine.

They are but two parts of one divine scheme.

God is in both.

And God is one.

No link is necessary.

Unnecessary matter interposed between Abraham and Christ is not connecting two things: it is dividing one thing.

It is not connective but divisive. You are introducing it into the middle of that which is essentially one. It has no business there. It is not proper to that which is essentially ONE. It is not OF ONE. It is foreign matter. Instead of bringing Christian believers into contact with the Abrahamic Covenant, it is obscuring that Covenant from their view. Out with it!

The reader will observe that this is a severe indictment of the Mosaic law. The Apostle declares that, used as his readers would use it, it was (not inferior but) antagonistic to the proper appreciation of the divine scheme; hence *κατά* (v.²¹).

The reader will observe further that while the current interpretation of the Genitive *ἐνός* is quite correct—a Genitive hardly distinguishable from the common possessive Genitive, and meaning 'belonging to' or 'proper to'—the incongruity intimated in *οὐχ ἐνός* is that of a mediator who obtrudes himself between those who are already united, not that of a mediator who is left unemployed owing to the absence of one of the parties.

The very simplicity of this explanation renders it suspect, for at once the thought arises that the learned and ingenious commentators of nineteen centuries must have had some reason for avoiding so obvious an interpretation, and unless we can find that reason, the suspicion will persist.

Happily, we can in this case trace misconception to its cause. The word 'mediator' recalls 1 Ti 2⁵, 'There is one God and one mediator between God and men, the man Christ Jesus.' Most unfortunately the exegetical situation has been dominated by that text—unfortunately because its context imposes upon it a soteriological significance which is not inherent in *μεσίτης* and is wholly alien to St. Paul's argument in Gal 3. Had it not been for 1 Ti 2⁵ no one would ever have conceived of the mediation of Gal 3 as being a mediation between God and men.

The translation of the passage, with a little expansion (underlined), will run somewhat as follows:

'Why, then, was a law imposed? The law super-vened upon the promise to meet the case of the transgressions of which the beneficiaries

under the promise were guilty. *It was never meant to be God's last word: it was temporary and provisional, intended to remain in force till the coming of the Son, in whom the blessing announced to Abraham was to be realized: it was negotiated not directly between the principals, but through deputies: it was administered by one who carried on during an interval—the interval between the suspension of a policy and its resumption. In this case there are not two policies but one, for we see God in both, and God is one. Therefore, in this case, that which continues to intervene is an incongruity.*

To sum up: the meaning of *μεσίτης* in v.²⁰ is determined by that of *μεσίτου* in v.¹⁹, and the meaning of *μεσίτου* is determined by that of *προσετέθη* and *ἄχρισ*.

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The 'Fellowship,' or *Koinonía*.

IN *The Fellowship of the Spirit* and elsewhere I have given reasons for believing that the word *κοινωνία*, or 'fellowship,' was used as a self-designation by the early Christian community, and was in fact the earliest of such self-designations to be adopted. Its earliest occurrence (allowing for the probably early date of the sources used in Ac 1-5) is immediately after the Day of Pentecost: 'they attached themselves to the fellowship.'

I should like to call attention to what seems to me to be further confirmation of this view; and that I find, firstly, in the common use in contemporary Judaism of the word *ḥabūra* to denote a group of comrades or a society. Several illustrations of this may be found in Jastrow's *Talmudic Dictionary* (p. 416), where the word itself or one of its cognates stands for 'partner,' 'colleague,' an 'association,' the 'scholars of a college.' But the specially interesting case is that of the so-called Zadokite community, concerning which we learn in the Zadokite Document translated and edited by Dr. Charles in his great Corpus. Among several designations which this community applied to itself is this—*ḥabūra* (xiv. 3). Now, if it is in itself probable that the group of disciples which was more or less firmly associated round Jesus would have some name by which it would be known or know itself, it is not unnatural to surmise that it

would be known as the '*ḥabūra* of Jesus of Nazareth.' In that case the company would be described, even in our Lord's lifetime, by a word of which *κοινωνία* is the exact equivalent in Greek.

Furthermore, in the second volume of Dr. Israel Abrahams' admirable *Studies in Pharisaism and the Gospels* (p. 210) he remarks on this word *ḥabūra* that 'it occurs specifically in relation to the companies united for partaking of the paschal lamb.' It seems therefore more than probable that subsequently to the Last Supper (and possibly to other occasions when the Passover had been celebrated in common by this group) the name became a natural self-designation for the disciples as a community.

And it would have a new significance for those who had been present at the Last Supper, especially if, as the Fourth Gospel would lead us to believe, it had been made the occasion of definite instruction on the subject of the unity of the disciples with one another and the Lord. I cannot help surmising that instruction of this kind had formed the subject of many a table discourse: so that it was not to minds unprepared that He spoke when He had taken the loaf or roll of bread, and said in effect, 'Take this which represents Me, as setting forth the basis, the symbol, and the nourishment of that fellowship in which you have come to be united with Me and with one another.'

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James i. 17.

'No variableness, neither shadow of turning.'

THIS fine phrase used to be heard at every service in the common prayers of a generation ago. No one seemed to have any difficulty in grasping its meaning. But with the coming of the Revised Version it was dropped and 'no variation, neither shadow that is cast by a turning' took its place. A 'shadow of turning,' however, is simply a turning or shifting shadow, as the older interpreters felt, even if they could not have told how they came by the words used. The difficulty lies in the fact that the genitive precedes the word on which it depends. Otherwise the sense would be plain. What strikes the dweller in the warm East, who will sit for hour after hour with his back against a sheltering wall, is not that the shadow is cool or dark, but that it

shifts. Every time he turns his head to look at it, it has moved. Cf. Pss 102¹¹ 109²³ 144⁴, etc. An Arab poet, speaking of the vicissitudes of human life, asks, 'Sawest thou ever a shadow that does not shift?'

Of course there is the other explanation, which

takes these expressions as astrological technical terms (periodic change, waxing and waning, etc.), but, at any rate, it seems clear that the latter does not mean 'a shadow cast by a turning.'

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Entre Nous.

WITH the next issue a new volume of THE EXPOSITORY TIMES begins. All the well-known and popular features will be continued. The 'Notes of Recent Exposition' will be as prominent as before, and there will be a full treatment of the literature of the month, both home and foreign. In addition to 'In the Study' there will be sermons by English and American scholars. A number of articles by well-known foreign theologians is begun next month with one on 'Athanasiana' by the Rt. Rev. Professor Adolf Deissmann, D.Theol., D.D. In the course of the year there will be several short series. One of these will be literary articles—'Religion in Literature.' Another will give a complete record of recent excavations in the different fields—each article by an expert. A fuller announcement of the year's programme will be made in the October number.

The Clash of Colour.

The Race problem is one which concerns us all. We must make up our minds on which side we stand. The position against equality, against self-government and self-determination by the native, could hardly be better put than it is by Dr. Lathrop Stoddard in his 'Rising Tide of Colour.' On the opposite side we have among other works Mr. Oldham's 'Christianity and the Race Problem,' and now this month a small book at two shillings net has been published by Mr. Basil Mathews through the United Council for Missionary Education. The size of the book means that the treatment of the subject must necessarily be short, and that much must be left out, but within its own scope

this is really an excellent piece of work. Mr Mathews has thoroughly mastered his subject. He has selected in the most judicious way from the facts at his command, and has illuminated them by his imaginative power.

In the future, Mr. Mathews believes, there will be a great World Community created by the Spirit of Christ. What he saw one day on a football field at Beirut typifies what will take place in the case of the nations. 'Standing on the touchline of the football field of the Syrian College at Beirut on a crisp afternoon in spring, I saw streaming down from the pavilion a team such as I had never before even imagined in my wildest athletic dreams.

'The captain was a negro from Egypt, thickset, but a fast and accurate shot. His full-backs were a Turk and an Armenian; the half-backs and the forwards included a Syrian Christian from the Lebanon, a Greek, other Turks, a Persian, and a Copt from Egypt. Their trainer was an Irishman. The Principal of the College was American. In the College were nine hundred boys from all those lands.

'As I stood watching the members of the team take their places and the opposing team move out to face them, and then heard the whistle blow and saw the game surge down and up the field, I could see that they were playing a really magnificent team game.'

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